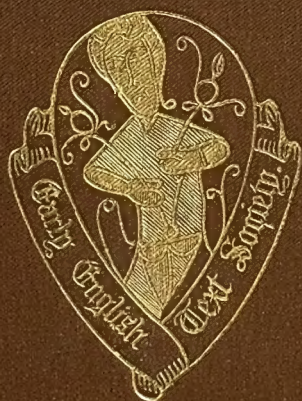


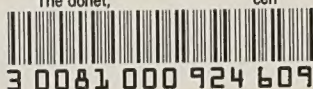
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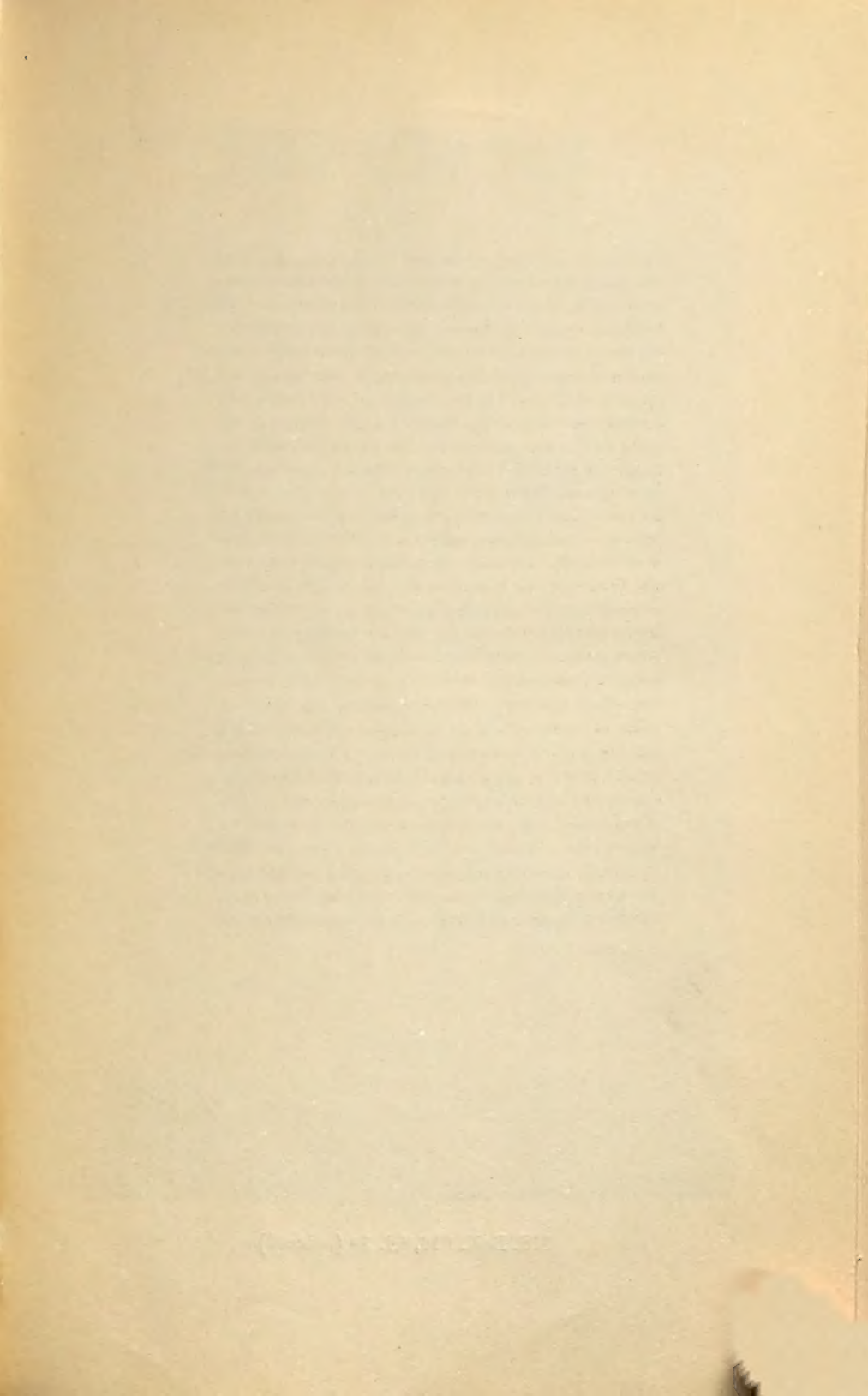
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ve all suche pynnis vnlitum & vntant ffor ellis manye ful pfftable
 booke schulde we into pese daies haue lackid. And for as moche as whā
 ne i am at bendpners opprimois & molke be mo opprimois. it is ho
 nest ynou am an to speke & wite aftr oon of po opprimois & an
 ope tyme to vttre ye ope opprimoi. And also for as moche as ouer
 louty it Were forto pffth denounce & notifie vnder what entent
 y scie & wite al what y haue o: schal scie o: wite & how y wole
 & entende pat it be take of pe heereers & reders. And also for as
 moche as neie man itt wroote enye notable booke whiche couye
 so suerli sett his wordis pat noon impugnatiō couye be made pe
 azens as in a lull treteur y so lenger teche & y fore y haue made a
 lull booke to be a declaratiō of pese ponnis & of mo azens enue &
 detraciō & malice whiche pauture myzt rise into sume heereers
 o: reders be my moche redier forto suche wittynis lette & distroie
 pan forto enye suke bi her owne labour ffinde make & multiplie
 into good occupatiō for cristen lay men. pat pe bi reeding pynne
 disseie hem silf pe more fro pe Worlde & pe flesch & pe nygier & pe
 oftr & pe sweetier knyte hem & couple hem to god & to his wel wal
 lings. as forto be abilowe to blowe & pufte up ye fier of deuotiō
 in her soule into banyschmyt. Alweie ye coode of vnderuatiō & of
 vncharite whiche coode is modir of moche mysshynnyng. as pe co
 tize heet is modir of moche good hynnyng pe doner of cristeu re
 ligiō & pe booke of cristen religiō & ope suke of doctine & of offia
 yng whiche bifore pe deuice & setting of vis pfeut booke ben rime
 abroad & copied azens my wil & myn entent as y haue openli pre
 chid at poulis & bi vniuersite & vniuersitiō of frendis & of hos
 singuler sit y lousid po wittynis to go & forto not haue go scryp
 into tyme pe were bettr examyned of me & approuid of my loz
 dis & fadres of pe church & y wole to be as noon of myn but i as

The Donet

BY

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BISHOP OF ST. ASAPH AND CHICHESTER

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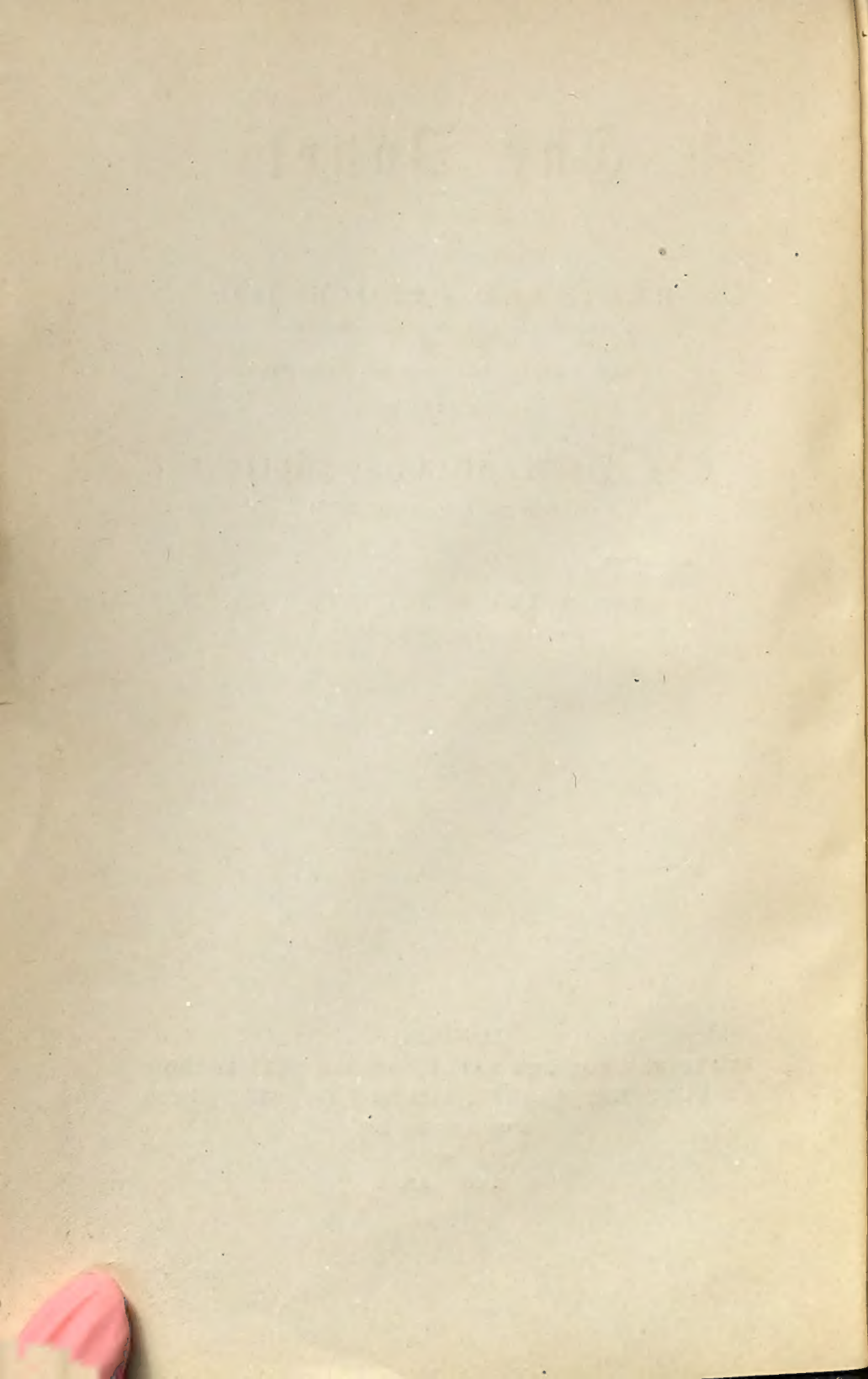
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TO
W. P. KER AND R. W. CHAMBERS

‘ If prelatys and othere myzty men of good have greet zeles and devocioun into the hasty turnyng of the seid erring peple, forsothe thei musten, at her owne cost. do the now seid bokis to be writun in greet multitude, and to be wel correctid, and thanne aftir to be sende, and to be govun or lende abroad amonge the seid lay persoonys, where nede is trowid to be. Wel were the man which hadde riches, and wolde spende it into this so greet goostli almes, which passith ful myche the delyng abroad of clothis to greet multitude of pore persoonys, notwithstanding that bothe kyndis of almes ben good.’

(Book of Faith, Prologue.)

PREFACE

THE *Donet* and its sequel, the *Folewer to the Donet*,¹ may be recommended to readers, not only as important monuments of our speech, but also for their matter. It is hoped that they will 'fauorabili be receyued . . . for þe good and profitable trouþis whiche ben in hem, þouȝ manye defautis be þerwiþ founde in hem, for to noon it is ȝouun forto knowe al' (*Donet*, p. 5, ll. 30-4). They are books which, 'if ȝe wolen rede diligentli, and attende therto studioseli, and be wel acqueyntid with hem, and not forto take an hasti smel or smatche in hem, and soone leie hem aside, ȝe schulen fynde in hem so greet witt and leernyng of cristen religioun that ȝe schulen holde ȝou bigilid in the trust which ȝe had bfore in ȝoure other studies and laboris for leernyng' (*Book of Faith*, p. 205).

As to the works which I have found of service in the preparation of this edition, I wish to note my special obligation to Babington's edition of the *Represser*, particularly the Introduction and Glossary; to Schmidt's *Studies in the Language of Pecoek*; and to the *New English Dictionary*.

I am much indebted to the Reader, and to the Staff of the Oxford University Press, for the pains they have taken to ensure a correct text; to the Council of College Hall, London, for the Fellowship which enabled me to

¹ To appear subsequently in a separate volume.

devote time to covering a large portion of the work; to Dr. Henry Bradley for helpful suggestions with regard to uncommon words and the interpretation of obscure passages; and to the authorities of the Bodleian and British Museum for their courtesy and consideration, and for permission to publish the *Donet* and its *Folewer*.

To Professor W. P. Ker and Dr. R. W. Chambers, who have made time to read the proof-sheets in spite of great pressure of work, and given me the benefit of their scholarly criticism, this book is dedicated by their old pupil as an expression of gratitude for their constant kindness.

E. V. H.

UNIVERSITY COLLEGE, LONDON.

May, 1920.

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ABBREVIATIONS

THE following books are specially important, and are referred to in an abbreviated form :

Book of Faith = Reginald Pecock's *Book of Faith*. . . Edited . . . with an introductory essay . . . by J. L. Morison. Glasgow. 1909.

All references to the *Book of Faith* are to this edition.

Rep. = The Repressor of over much blaming of the Clergy, by R. Peacock. . . Edited by C. Babington. 2 vols. 1860. *Rolls Series*.

All references to the *Repressor* are to this edition.

Gairdner's monograph on the *Reule* = The *Reule of Crysten Religioun* by Reginald Pecock. . . The original manuscript (written in 1443) now for the first time described by James Gairdner. London. 1911.

P. M. M. = *Poore Mennis Myrrour*, British Museum, MS. Addl. 37788.

Schmidt's *Studies* = Frederik Schmidt's *Studies in the language of Pecock*. Upsala, 1900.

INTRODUCTION

SECTION I.

A. *The Bodleian Manuscript of the 'Donet' described.*

OF Pecock's *Donet*—as of his five other extant works¹—only one copy is known to exist. This is now preserved in the Bodleian as MS. Bodl. 916. It is certainly not the *original* manuscript, being obviously written out fair by the scribe, and corrected by another hand. The handwriting is of the fifteenth century, clear and neat, and, though varying slightly, seemingly the same throughout.

In the *Summary Catalogue of Western MSS. in the Bodleian Library*, MS. Bodl. 916 is thus described:

'In English, on parchment: written in the second half of the 15th cent: $9\frac{3}{4} \times 6\frac{1}{2}$ in., iii + 109 leaves.'²

As to the previous history of this manuscript we have very little information. The name 'Jamys Ryllsey', written in a sixteenth-century hand at the foot of fol. 102^a, may be that of a sixteenth-century possessor. Thomas Allen, M.A., the Astrologer, of Gloucester Hall, gave the manuscript for the Bodleian collection in 1601. On fol. 1^a, the old shelf-mark, 'Arch. B. I.', denoting that it was No. 1 of the Bodleian Archives, still remains.

MS. Bodl. 916 is imperfect.³ As it now stands it consists, apart from fly-leaves, of 110 leaves or folios, of which the last four (blank) have been cut short. These are collected into 'gatherings' of ten leaves (or five double leaves) with catchwords.⁴ Apart from the obviously imperfect gathering *d* of Part II, the only exceptions to the number of leaves in a gathering are in the final gatherings

¹ The *Repreesser*, *Book of Feith*, *Reule of Cristen Religioun*, *Folewer to the Donet*, and *Poore Mennis Myrrour*.

² i.e. 3 blank folios at the beginning, 106 folios written, and 3 blank folios at the end, after the 4 unnumbered folios which are blank and cut short.

³ For various hints in connexion with this section I am much indebted

to Dr. R. W. Chambers, also to Miss N. Beale, Mr. J. H. G. Grattan, and Mr. Hilary Jenkinson.

⁴ Fol. 46^b, the last page of gathering *e* of Part I, has no catchword. Instead we have, in red, the words 'Thus endith þe first party of þis book'; corresponding to 'Here bi-gynneþ þe secunde party of þis book. Capitulum primum', also in red, at the commencement of fol. 47^a.

MS. Bodl. 916, the only copy of the *Donet* known to be extant.

Previous history of MS. Bodl. 916.

Imperfections of MS. Bodl. 916.

of the First Part and Second Part, which consist respectively of six and eight leaves, thus making each Part complete within itself, and capable, if required, of being bound separately.

The first five leaves or folios of each gathering had originally, at the extreme bottom right-hand corner, contemporary 'signatures', —*a j*, *a ij*, *a iij*, *a iiij*, *a v*; *b j*, *b ij*, *b iij*, *b iiij*, *b v*; &c.—but in many cases the whole or part of this 'signature' was cut off when the margins were cropped. With the Second Part a new set of 'signatures' begins: *a j*, *a ij*, &c.

These 'signatures' are of use in connexion with the gap between fols. 56^b and 57^a, bearing out the assumption, based on continuity of the subject-matter, that probably very little is missing at this point, though the catchword at the bottom of fol. 56^b—'which a'—does not correspond with the first words on fol. 57^a—'is not ymagis'—and though the sense does not run on. For fol. 57^a, the first leaf of the new gathering, has the correct 'signature', *b j*.

Unfortunately, in the case of the gaps at the beginning and end of gathering *d* of the Second Part, the 'signatures' have been cut away, save for the letter *d*; no numbers are left. This gathering, *d*, which begins with fol. 77^a, consists of six leaves only, instead of the usual ten. The catchword—'is sched'—of fol. 76^b, does not correspond with 'and experiencis', the first words of fol. 77^a. Neither does the sense or subject run on. Before the gap, the Father is speaking of Christ's adaptation of the teaching to the taught. After the gap, the Son is advising the Father not to cast his pearls before swine. At the other end of this gathering there is also an obvious gap. There is no catchword on fol. 82^b, the last page of the gathering as at present constituted, and the sense and subject do not run on. The subject is, indeed, quite different after the gap, and a new chapter has probably commenced.¹ The missing portion seems to have dealt, in part at least, with presumptuous and ignorant interpretation of the Scriptures in the

¹ Chapter xiii has already run into over three and a half folios, which is above the average length. And that a chapter heading is missing in one of the gaps is proved by chap. xix of Part II, if so numbered correctly in the margin, being only chap. xviii according to the chapter

headings now existing; also by the references to the matter of certain chapters, pp. 173, 198, 213 (two), 214; also by the reference to the matter of Part II, chap. xx, in the *Reule*. See below, Introduction, p. xvii, note 5. See also Appendix I, p. 227, note 1.

native tongue. As all other gatherings, except those definitely planned to end the First and Second Parts, consist of ten leaves, it seems almost certain that the two outer double leaves of this gathering, d^{1-2} and d^{9-10} , are missing.

It is noteworthy that the existing six leaves (or three double leaves) of gathering d of the Second Part are numbered in ink, at the top right-hand corner, in an old, but not contemporary,¹ hand (probably early sixteenth-century²), 1, 2, 3, 4, 5, 6. No other leaves in the manuscript are numbered, except in comparatively modern pencilling. It is probable, therefore, that the two outer double leaves of this gathering were lost quite early, and the remaining three inner double leaves collected and numbered, probably as a help to the binder.

To sum up: the manuscript presumably consisted originally of 114 leaves, of which the last four were blank; and four leaves seem to be missing out of the original 110 written.

The collation of MS. Bodl. 916 may be thus summarized:

Gathering.	Number of leaves.	Folios.	Remarks.
Pt. I.	a	10	1 ^a -10 ^b
	b	10	11 ^a -20 ^b
	c	10	21 ^a -30 ^b
	d	10	31 ^a -40 ^b
	e	6	41 ^a -46 ^b
Pt. II.	a	10	47 ^a -56 ^b
	b	10	57 ^a -66 ^b
	c	10	67 ^a -76 ^b
	d [3-8 ?]	6	77 ^a -82 ^b
			Probably two leaves lost at beginning of gathering. No catchword on fol. 82 ^b . Probably two leaves lost at end of gathering.
	e	10	83 ^a -92 ^b
	f	10	93 ^a -102 ^b
	g	4	103 ^a -106 ^b
		4 blank and cut short.	
			To end Part II.

¹ Contrast the Arabic numerals, 1, 2, 3, 4, 5, 6, contemporary with the manuscript, on fols. 44^b and 45^a. G. F. Hill, *Archaeologia*, LXII, pp. 137-90.

² Cf. the tables in *The early use of Arabic numerals in Europe*, by For advice as to the probable date of these numbers I am much indebted to Mr. Hilary Jenkinson, of the

MS. Bodl.
916 de-
scribed.

The manuscript has never gone through the illuminator's hands. A space is left at the beginning of chapters for an illuminated initial capital, the corresponding small letter or 'director' being temporarily inserted in the blank space as a guide.

To draw special attention, the following sentences are written in red:

In . . . prolog. (fol. 1^a.)
Here . . . present book. (fol. 4^a.)
Thus endith . . . book. (fol. 46^b.)
Here bigynnep . . . book. (fol. 47^a.)

Marginal
notes.

There are several marginal notes, frequently erased, in a later (probably sixteenth-century) hand, seemingly by a critic. These are mostly quite trivial, and, except in a few instances, have been passed over in this edition. Attention is frequently called to points of doctrine in the text by some recognized sign, such as *vide*, a perpendicular line, or three dots and a tick. On fol. 19^a, alongside 'Sone, it is forto forbere worde', attention is called by a hand, delicately drawn, with outstretched finger, and portion of a sleeve. On fol. 1^a there is a note in italic as to authorship. (See below, Introduction, Section I, B, p. xvi.) On fol. 78^b, along the margin, and nearly cut off, is a note in Secretary hand:¹ 'To the Right Reuerend fayther in god mi Lord Archbishop of York (?) be this delivered to his steward and so for to convey', but this is so much later than the date of the work that it is of little account. On fol. 64^b there is 'a copy of nearly all of a bond of April 13, 1589, between James Godson and John Walton, both tailors of York'.²

The margins have been cut, as is proved by the mutilated 'signatures', the note on fol. 78^b, and the marginal correction on fol. 86^a.

The MS.
without
title or
mark of
authorship.

The manuscript has no title or direct attribution of authorship,

Public Record Office. Mr. Jenkinson suggests that the note in italic at the foot of fol. 1^a, containing the date '1457', may possibly be by the same writer as the numbering 1, 2, 3, 4, 5, 6 of gathering *d* of Part II. The 4 in both cases is remarkably similar, in the same ink, and with the same overlay of ink. The 5 is rather differ-

ently tilted, but the form is much the same. The 1 is, again, almost identical.

¹ For help in reading this difficult note I am much indebted to Mr. Hilary Jenkinson.

² See *Summary Catalogue of Western MSS. in the Bodleian Library*.

save for the much later note on fol. 1^a.¹ The reasons for the title 'Donet' are given by the author on fol. 1^b, and the work is always so called when referred to in Pecock's other writings. The ascription to Pecock is certainly correct. He refers to the *Donet* again and again in his other works, and the matter and style are obviously his.

Owing to the fact that the *Donet* is 'a schort compendiose report' of the *Reule* or *Book of Cristen Religioun*,² Lewis imagined it to be the *Reule* itself.³ The work has never before been printed, nor has use been made of it to ascertain Pecock's religious opinions. From the Bodleian copy Dr. James⁴ made a series of notes,⁵ but these seem to be taken at random, and are quite inadequate as a summary.

¹ See below, p. xvi.

² The only known extant copy of the *Reule* has been, since 1911, in the Library of Mr. J. Pierpont Morgan, New York. Miss Thurston, who has kindly examined it for me, writes: 'The MS. bears the inscription "Bibliotheca Swanianana", but we have not placed that ownership. It belonged to Sir Thomas Phillips, and to that part of his collection which was sold by auction at Sotheby's in April, 1911. Mr. Morgan purchased it from J. Pearson & Co. [In this manuscript] there is no Second Part. It ends in the midst of the 6th chapter of the 5th Treatise. There is a Prolog, pp. 1-22, and an "Entre" or Introduction, pp. 22-27. There are no headings, except at the beginnings of the treatises, and even they are only given for the first three—the spaces at the head of chaps. 4 and 5 being vacant.'

It was this manuscript that James Gairdner extracted and summarized in his monograph, 1911. He de-

scribed it as the 'original' manuscript, but Miss Thurston states that there is no mark of the author, and that it is too mechanical to be anything but the work of a copyist. It consists of '192 leaves of fine vellum' (Gairdner's monograph, p. 7).

There was a 'lasse' and a 'more' *Reule* of *Cristen Religioun*, and also a Latin version. All are referred to in the *Donet* (see General Index). The 'more' *Reule*, at any rate, contained a Second Part (see *Donet*, p. 36, l. 22). A Seventh Treatise of the Second Part is referred to in the *Donet*, p. 15, l. 27, so the extant *Reule* must represent only a small part of what was contained in the 'more' work.

³ Lewis's *Life*, chap. vii, p. 220.

⁴ Thomas James, D.D. (1571-1629). Bodley's first Librarian, 1602. Compiler of the *Catalogus Librorum Bibliothecae Bodleianae*.

⁵ Preserved in the Bodleian: MS. James 14, pp. 49-79.

Lewis's
mistake,
and Dr.
James's
'trans-
script'.

B. *Date of 'Donet'.*

The inaccuracy of the MS. footnote in assigning the *Donet* to 1457.

At the foot of fol. 1^a of the Bodleian copy of the *Donet* is a note in italic, in a sixteenth-century hand: 'This booke was compiled by Reynolde pecocke, bisshope of Asaphensis and after Bysshope of Cicestrensis, anno domini 1457.' The date '1457'¹ is too late, and the statement of the footnote—its writer being so far removed from Pecock's time—is of no importance.²

The difficulty of dating Pecock's works, owing to his method of composition.

Though there are many references to the *Donet* in other works of Pecock, we must be wary how we use these in assigning the date, for it was Pecock's habit to have several books on hand at the same time, and to make cross-references from one to another. He himself describes his method as follows:

Pecock's description of his method.

'Ferthermore, thouz in this present prolog and thouz after in this present Book, y allege othere bokis whiche were bigunnen longe after the begynnyng of this present first Book, zitt no man hath therupon to wondre. Forwhy y kepte this reule, that the former bokis hadden not her fullist and perfitist filling and ending eer than the latter bigunne bokis were almoost cendid; and after that y hadde cendid the foormer book, y eftsoone ouer ranne it after the making of the latir book, and ther by y fillid ofte azen into gretter plente the former, so that y maad my coors fro book to book that ech of them myzte helpe the other to be maad, and that ech schulde accorde with other, and leene to other, and be ioyned and knytt to other, rízt as chaumbers, parlouris and many housis of offices answeren and cleeven to the chief halle for to make of alle hem so togidere placid and knytt oon formal, oon semely, beuteful, esiful and comfortable habitacioun.'³

Pecock's bewildering cross-references from, and to, the *Donet*.

In this passage we are expressly warned not to argue from cross-references.⁴ If we do so, we shall simply wander in a circle.

¹ It must be remembered that Pecock's trial and recantation took place in 1457, and that this date would be the one most commonly remembered in connexion with him.

² There are similar notes in sixteenth-century hands in: (a) the British Museum copy of the *Poore Mennis Myrrour* (MS. Addl. 37788):

Huius operis autor est Reginaldus Pecock, Asaphensis primo deinde

Cicestrensis episcopus, circ. an. 1456'; b) the British Museum copy of the *Folewer* (MS. Roy. 17 D. ix), at the top of fol. 2^a: 'Reginaldus Peacock, Episcopus Cicestrensis clarus anno domini 1450. Educatus oxoniæ in Collegio orialensi'.

³ Gairdner's monograph on the *Reule*, Prologue, p. 20.

⁴ Similar misleading cross-references are found in the works of Aristotle,

Thus the *Reule* is here called the 'first book', and likewise the Prologue to the *Donet* speaks of the *Reule* as if finished some time previously, and of the *Donet* as its complement, epitome, and index.¹ Nevertheless, in the Second Part of the *Donet*, the *Reule* is referred to as 'not ȝitt vtterli maad neiper ytterli pupplischid',² and so late a book as the *Folewer* makes a certain protestation 'bifore þe fynal vttryng and publischyng of eny of my bookis, englissh or latyn'.³ Also, in spite of the statement in the Prologue to the *Reule* that it is the 'first book', the same Prologue refers to the *Donet* as one of those books that should make people 'ashamed',⁴ and to the matter of a definite chapter of the *Donet's* Second Part.⁵

The *Reule* is generally accepted as the 'first' book, and the *Donet* was therefore probably 'published' later than 1443.⁶ It is certain that the two books were on hand at the same time. The *Reule* was the 'first' to be planned and partly written,⁷ but both parts of the *Donet* were written before the *Reule* was 'vtterli maad' or 'vtterli pupplischid'.⁸ The relation between the *Donet* and the *Reule* is most intimate; there are sixty-four references in the *Donet* to the *Reule*,⁹ and several in the *Reule* to the *Donet*.¹⁰

who also worked at several things at the same time. Cf. Zeller's *Aristotle and the earlier Peripatetics*, vol. i, pp. 123-8.

¹ *Donet*, pp. 1-2.

² p. 197, ll. 25-6. On mediaeval publication, see *Publication before Printing*, by R. K. Root, *Pub. Mod. Lang. Assoc. Amer.*, XXVIII, 15, 1913.

³ Chap. i, fol. 3^b.

⁴ See *Donet*, p. 3, footnote 3, and Gairdner's monograph on the *Reule*, pp. 18-20.

⁵ See Gairdner's monograph on the *Reule*, p. 18: 'The same order of treatment, he admits, is not used in the *Donet*; for the law of God, as shown in the Second Part of the *Donet*, chap. xx, may be taken in three manners.'

⁶ The *Reule* is definitely stated by Pecock himself to have been on hand

as early as 1443: 'In chap. xii [Fourth Tretice] occurs a passage (p. 329) which shows the date of the work: "How the feith which bigan at the time of thi Concepcioun and thin Incarnacioun, Lord Jesu, was contynued forth into this present M.ccccxliij^e yeer after thi birthe".' (Gairdner's monograph on the *Reule*, p. 52.)

⁷ See above, p. xvi, l. 4.

⁸ See *Donet*, p. 197, ll. 25-6.

⁹ See General Index.

¹⁰ Owing to the only known extant copy of the *Reule* being in America (see above, p. xv, note 2) I have been unable to get the exact number of references. But one may hazard this statement from a perusal of Gairdner's monograph on the *Reule*; for in his account of the contents of the Prologue alone, Gairdner notes five references to the *Donet*.

Rough drafts of both were privately circulated, without the author's consent, and these the author denounced at Paul's Cross.¹ Later on, authorized versions were made and 'published'.

The exact year of the 'publication' of the authorized *Donet* is difficult to assign. Babington places it about 1440,² but this seems too early; Gairdner places it in 1444.³ A good deal was evidently *written* before 1444, when Pecock became Bishop of St. Asaph, for it is hardly a powerful bishop who takes up a defensive position again and again in its course, but rather a mere priest, anxious to keep the favour of his 'ordinaries, fadris of þe chirche' (Prologue, p. 4). But as to its 'publication', I see no evidence in favour of any particular year between 1443 and 1449. It seems unlikely that it is later than 1449, because in 1449 the *Represser* was in process of composition, though not actually 'published' till some six years later,⁴ and the fact that there are only two vague references to this important work in the *Donet*⁵ seems to prove that little of it had been written when the *Donet* was 'published'.

Further we cannot go, for again the puzzling cross-references meet us. In the *Donet* there are fourteen references to the *Folewer*,⁶ two being definite ones of Part and Chapter;⁷ although the *Folewer*, the *Donet*'s sequel, was not 'published' till 1453-4.⁸

SECTION II.

Method of Transcription.

The aim has been to represent the manuscript as faithfully as possible. In cases of obvious carelessness or error, emendations are given in the text within square brackets, and the manuscript reading in the footnotes.

Corrections from the margin are given in the text within square brackets, with explanatory footnotes.

The exact writing of *ff*,⁹ *u* for *v* and *vice versa*, *j* and *g*, has been

¹ See *Donet*, pp. 6-7.

² See Babington's Introduction to *Rep.*, p. xx, margin, and p. xxi, footnote.

³ See Gairdner's monograph on the *Reule*, pp. 8-9.

⁴ See Babington's Introduction to *Rep.*, p. xxii, footnote 1.

⁵ See pp. 28, 126.

⁶ See General Index.

⁷ See pp. 14, 59.

⁸ See Babington's Introduction to *Rep.*, p. xxi, footnote 2.

⁹ See Skeat's *Principles of English Etymology*, § 299.

preserved, and the old symbol β retained. The scribe sometimes uses the small *th* at the end of a word.¹ *Th* is always employed in the case of the initial capital.

The *i longa*, when consonantal, has been transcribed as *j*, *J*, e.g. *joinyd* (8/32), *Jesus* (88/6); when vocalic as *I*, e.g. *It* (139/8); when numerical as *j* or roman *I*, e.g. *vij* (1/5), *I^a* (35/25).

Extensions are indicated by italics. In the case of the *-er* and *-ir* contractions, for which the same sign is employed, it is difficult to know exactly how to extend; in the uncontracted forms *-er* and *-ir* are so frequently interchanged that no importance seems to attach to this point. The following forms all occur in full:—*oper*, *opir*; *anoper*, *anopir*; *ferper*, *ferpir*; *wheper*, *whepir*; *raþer*, *raþir*; *neiper*, *neipir*. Taking the work as a whole, the *-ir* forms predominate. Hence, for the sake of consistency, and because the *i* vowel is so prominent a feature in Pecoek's terminations, the extension *-ir* is used throughout for the above words. *Vndir* and *ofir* are, I think, always so written when in full. *Maner* and *verlu*, when uncontracted, are always written with *-er*; hence, the extension *-er* is used for these words.

A flourish at the end of a word is expanded as *e*, and the word is extended accordingly; e.g. *alle*, 21/19; *erroure*, 3/23.

Spaces are frequently left in the manuscript for references. Where possible, these references have been supplied, and enclosed within square brackets.

The question as to the use of hyphens is a difficult one to the editor of a Middle-English text. In the manuscript of the *Donet* hyphens are never used by the scribe within the line; at the end of a line, when the word is broken, an oblique dash is commonly employed: e.g. *fulfil/ling*. In this edition hyphens are used only when a word is broken at the end of the printed line; in the case of the past participle with the *y*-prefix (O.E. *ge-*), which is generally written disjunctively by the scribe (e.g. *y callid* is transcribed *y-callid*); and in the case of *y nouz* (O.E. *genoh*), which is transcribed *y-nouz*.

The indefinite article, the partitive article, and the negative pronoun, when combined with noun, adjective, or adverb, and written by the scribe conjunctively, are separated in this edition

¹ Cf. *availith*, 31/16; *allowith*, 31/10.

for the sake of clearness. Thus *amannys* is transcribed *a mannys*; *summan* is transcribed *sum man*; and *nomore* is printed *no more*.¹ All departures from the manuscript in this respect and in other cases of confusing conjunction and disjunction, have been pointed out in the footnotes.

Proper names and the titles of books are rarely written in the manuscript with initial capitals. Though annoying to the modern eye, the erratic majuscles and minuscules have been preserved in this edition. Titles of books are put within inverted commas.

The punctuation is mainly my own, that of the manuscript being so scanty and unsystematic that it is confusing to a reader closely engaged with the subject-matter. As the long, involved, repetitive sentences and loose use of connecting words render the work difficult to follow, I have attempted to make it clearer by punctuating somewhat more heavily than is usual at the present day. Capital letters are employed only where used by the scribe.

When citing from editions of Pecock's other works, the punctuation and orthography of the editors have been preserved.

SECTION III.

Relation of the 'Donet' to the 'Reule', 'Folewer', and 'Poore Mennis Myrrour', and the place of the 'Donet' in Pecock's scheme of philosophy and theology.

The *Donet* and its sequel, the *Folewer to the Donet*,² are in the form of a didactic dialogue. The *Donet* is designed as an intro-

¹ But cf. Babington's Introduction to *Rep.*, p. lxiii, footnote 1: 'But yet this form of composition is interesting, not only as illustrating the crisis of the definite article in other languages, but as showing the origin of our modern compounds, *another*, *awhile*, *etc.*' This crisis of article and noun is common in other works of the period and later, e.g. in Fisher (1459-1535); see *The English works of John Fisher*, edited by J. E. B. Mayor, *E. E. T. S.*, 1876.

² Preserved in the British Museum,

MS. Roy. 17 D. ix—as far as is known, the only copy extant. It may be the *Folewer* that is referred to in the *Poore Mennis Myrrour*, fols. 14^b, 20^a, and 35^b, as 'þe iij^e parti of þe donet'. But a similar reference on fol. 62^b is unsatisfactory, the advantages of tribulation not being treated in the *Folewer*, but in the *Donet*, p. 100. Babington remarks that when the *Folewer* is referred to in the *Represser*, the title is always written on erasures. (See Babington's Introduction to *Rep.*, p. lxi.)

duction to, and as a 'schort compendiose report' and complement of, the *Reule of Cristen Religioun*.¹ The *Folewer* is intended for more advanced readers who have already gone through the *Donet*, but who require a fuller and more scientific account of the matters treated therein 'bi wey of honeste and of habundaunt kunnyng'.² The *Poore Mennis Myrrour*,³ also in dialogue form, is an 'extract or outdrawyt fro the first parti of þe . . . donet' for 'þe moor'cese of þe persone poorist in hauer and in witt',⁴ and follows the principal arguments of the first part of the *Donet* almost word for word.⁵ The four books together were projected by Pecock as a thorough system of morality, suitable for people of every stage of society and every degree of intelligence.

Pecock's philosophy and religion, as expounded in these text-^{Pecock's} books of morality, are a naïve combination and approximation of ^{philosophy} ethics, logic, and the rudiments of theology. For Pecock, religion ^{and re-} is a carefully mapped out science. His is essentially the Aristote- ^{ligion.} lian, scholastic type of mind that reverences Reason and the syllogism even as it reverences its idea of God, and that confines to as narrow limits as possible the mysteries of Faith, which the philosopher, even as the unlettered, can learn only by divine revelation. And, be it noted, these grudgingly accepted articles of Faith must be 'allowable by Reason', though they are not strictly reducible to the tests of Reason and the syllogism. Reason is 'þe largist book of autorite þat euer god made', and 'þe grettist doctour þat is a þis side god him silf'.⁶ The syllogism is 'a perfect and infallible instrument'—'so stronge and so myȝti in al kindis of maters, that thouȝ al the aungels of hevене wolden seie that his conclusioun were not trewe, gitt we schulde leeve the aungels seiȝng, and we schulden truste more to the proof of thilk sillogisme than to the contrarie seiȝng of all the aungels in hevене, for that alle Goddis creaturis musten nedis obeie to doom of resoun, and such a sillo-

¹ See *Donet*, pp. 1-2.

² See *Folewer*, fol. 3^a.

³ Preserved in the British Museum, MS. Addl. 37788—as far as is known, the only copy extant. The *P. M. M.* takes up sixty folios of this manuscript, viz. 3^a to 63^b, 15^a being blank, and the lower third of it cut off. For description of the manuscript of the

P. M. M., for points not noted in the collation of the *P. M. M.* with the *Donet*, and for Table of Correspondences between the *P. M. M.* and the *Donet*, see Appendix to *Donet*.

⁴ *P. M. M.*, Prologue, fol. 3^a.

⁵ Cf. footnotes to *Donet*, pp. 27-101.

⁶ See *Folewer*, Part I, chap. i, fol. 5^b.

gisme is not ellis than doom of resoun.'¹ It was for 'presuming' of his 'own natural wit and preferring the judgment of natural reason before the New and Old Testaments and the authority and determination of our mother, Holy Church',² that Pecock had to surrender his books to be 'deputed unto the fire and openly . . . burnt, into the example and terror of all other'.³

There is in Pecock little of the inspiration and devotion of the reformer. His work leaves us cold, for to him God is hardly a real Being: He is little more than the highest embodiment of Mind, of Reason. The representation of the Deity and of our duty of obedience to the Deity comes to little more than the representation of Reason and of our duty of obedience to the behests of Reason. The law of God, the moral virtues, and the commandments of Reason and of Faith allowable by Reason are definitely stated to be one and the same,⁴ and a man is accounted religious in so far as he lives according to Reason and to Faith allowable by Reason. The knowledge and practice of God's law is the whole duty of man; but this is proved equivalent to saying that the knowledge and practice of the commandments of Reason and of Faith allowable by Reason are the whole duty of man. Thus, for Pecock religion is a logical necessity, Reason is a religious necessity; religion and philosophy stand each to other in the closest possible relationship short of absolute coincidence;⁴ 'pilk parti of dyuynyte which is not feip . . . is not ellis þan philosophie';⁵ and 'no man schal perfittli . . . undirstonde . . . Holi Scripture . . . but if he be bifore weel and perfittli . . . learmed in moral philosophie'.⁶

To enter into the details of Pecock's philosophy and religion would be merely to anticipate the texts, and is beyond the scope of this introduction. It is sufficient to point out here Pecock's

¹ See *Book of Faith*, pp. 69, 174-5.

² Pecock's recantation; quoted by Babington, Introduction to *Rep.*, pp. xlvii and xlix.

³ See *Donet*, pp. 14-16.

⁴ For Pecock's distinction between the two, see *Rep.*, pp. 131-2: 'The kunnyng or knowing gete and had . . . bi labour of kindeli witt without telling or witnessing fro aboue kinde' is 'clepid *Philosophie*'; 'the kunnyng

or knowing gete and had . . . by the assercioun or the witnessing of a persoun, which is not likeli ther yn to make lesing and to bigile . . . is credence or feith, and is dewli to be clepid *Pure Divynite* or *Pure Theologie*, forto speke propirli of divynite and theologie as it is dyuerse fro philosophie'. ⁵ *Folewer*, fol. 30^a.

⁶ *Rep.*, p. 43.

fusion of philosophy and theology, and his determining of the part played by Reason and Faith in religion.

SECTION IV.

Note on Pecock's Language.

The dialect of Pecock's works is mainly East Midland of the early fifteenth century, but there are peculiarities differentiating it from the contemporary official London dialect. Skeat 'hazarded the guess' that certain features common to the writings of Pecock and the Wycliffite Bible were characteristic of the so-called 'Oxford dialect'.¹ Schmidt has worked out a comparison of the language of the *Represser* and the *Folewer* and the Wycliffite Bible on the one hand, and that of certain of the London Charters and Chaucer's works on the other.² He comes to the conclusion that Skeat's assumption is reasonable.

As far as the data go at present, it seems to me unsafe to postulate for Pecock this 'Oxford dialect'. *A Book of London English*, by Chambers, Daunt, and Wood, now preparing, will, it is hoped, provide easily accessible material for further comparison, and any new discoveries concerning Pecock's language will be dealt with in the Introduction to the *Folewer*. I have carefully checked the results of Schmidt with the forms of the *Donet*, and have for the moment, at any rate, nothing original to contribute.

It should be noted that the use of the *i* or *e* vowel in terminations seems to be much more haphazard in the *Donet* than in the *Represser* and the *Folewer*:³

Dialect
mainly
East Mid-
land.

The use of
the *i* or *e*
vowel in
termina-
tions.

- (a) If the stem ends in the stroke letters *i*, *u* (*v*), *m*, *n*, the *e* vowel (sometimes *y*) is to be expected for the sake of clearness; but frequently the *Donet* has *i*. Cf. *signified*, 4/11; *receyued*, 5/30 (but *perceyuid*, 11/27); *comeþ*, 9/10; *learned*, 4/23 (but *bigynniþ*, 8/15).

¹ See Skeat's *On the Dialect of language of Pecock*, Upsala, 1900. *Wycliffe's Bible*, in the *Transactions* For summary of results, see § 38.

of the *Philological Society*, 1896.

³ Cf. Schmidt's *Studies*, pp. 34-6.

² Frederik Schmidt's *Studies in the*

- (b) If the stem ends in *l*, *r*, *g*, *ʒ*, the *e* vowel may be employed in the termination, but *i* (sometimes *y*) is preferred. Cf. *berip*, 3/7; *couplid*, 8/32 (but *deliuered*, 2/12, *disturbed*, 78/16); *allegid*, 132/37 (but *alleged*, 125/18).
- (c) If the stem ends in any other consonant than those noted in (a) and (b) above, *i* is the regular vowel in the termination. Cf. *discounfortid*, 2/17; *clepid*, 2/20; *disposid*, 5/29; *publischid*, 7/17; &c.

A similar orthographical rule should govern the employment of *y* and *i* in the ending of the present participle, *-yng* being expected when the stem ends in a stroke letter, and *-ing* in other cases. Cf. *paiyng*, 6/1; *leernyng*, 2/19; *growing*, 1/17; *helping*, 2/24. Exceptions are, however, very frequent; cf. *conceyuing*, 5/26; *profityng*, 6/8.

SECTION V.

Note on the Biography of Pecock, and Letter from Edward IV to Pope Sixtus IV illustrating the popularity and persistence of Pecock's teaching.

For information as to Pecock's life and career, the reader is referred to the following works:

- (1) *The Life of the learned and right reverend Reynold Pecock*, by John Lewis. London, 1744; Oxford, 1820.
- (2) The Introduction to C. Babington's edition of Pecock's *Repressor of over much blaming of the clergy*. 2 vols. 1860. *Rolls Series*.
- (3) The introductory essay to Morison's edition of Pecock's *Book of Faith*. Glasgow, 1909.
- (4) The biographical notice in the *Dictionary of National Biography*, and the works mentioned in the bibliography appended thereto.
- (5) Miss A. D. Greenwood's essay in the *Cambridge History of English Literature*, vol. ii, pp. 286-96.

As to the importance of Pecoock, and the persistence of his teaching in spite of the opposition of prince and prelate, no better evidence can be found than the following Letter from Edward IV to Pope Sixtus IV, given in the *Calendar of State Papers*, Venice, I, No. 451, February 24, 147⁵:

... Shortly before we assumed this sceptre there arose a monstrous promoter of iniquity and perdition, one Reginald Pecoock, of yore considered Bishop of Chichester, against whose follies and new doctrine, which tended to subvert the decorum and dignity of the Church, and which he did not scruple to din into the ears of mankind everywhere, the prelates of this kingdom instituted legal proceedings and consulted the apostolic see and Pope Pius about taking stronger and ulterior measures by their authority.

Concerning the same matter, Pope Sixtus's immediate predecessor issued letters, of which a copy is enclosed.¹ But as other national disturbances supervened, and in consequence of the death of him who gave the letters, they did not receive due execution. Moreover, after the death of the said Reginald, the writings and treatises composed by him multiplied in such wise that not only the laity but churchmen and scholastic graduates scarcely studied anything else, so that the pestiferous virus circulated in many human breasts, and ere long would have spread immensely, had not the Almighty revealed the confessions of certain penitents for the easier dispersion of the remaining followers of that sect. We beseech you, therefore, to dispatch other apostolic letters, by whose authority proceedings may be instituted from time to time against all holders of books and treatises edited by the said Reginald, and of any other erroneous books soever. We promise to employ all our care, diligence, and solicitude for the perpetual expulsion from the confines of our realm of all novelties and condemned dogmas of this sort. We have commenced doing so to our utmost, as Nicolo de Firmo, your Holiness' servant, who was present at this commencement, and is the bearer, can explain more fully.

Given in our castle of Windsor, 24 February, in the year of grace, according to the English reckoning, 1475.²

¹ The enclosure does not now exist. *England under the Yorkists*, p. 196. My attention was kindly called to

² Quoted in Miss I. D. Thornley's this extract by Miss Jeffries Davis.

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¹ See p. 27.

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¹ The Anglican First and Second.² The Anglican Third.³ The Anglican Fourth.⁴ The Anglican Fifth.⁵ Five in the Anglican reckoning,
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¹ See above, p. xxvi, footnote 1.

[THE DONET]

[MS. Bodl. 916]

1^a In nomine pat[ris et filii et spiritus sancti. Here]¹ bigyn-
nyþ þe prolog.

²[F]Or as moche as þe book y-callid ³ 'þe reule of cristen
religioun' ⁴, with þe opire bokis to him perteynyng, is made
5 to renne vpon vij maters ⁵ moost necessary to eche cristen
lyuer to be knowun, and þese maters ben þerynne so tariyngli
tretid þat, perauenture, manye reeders, being so desirose to
have anon of þese maters þe comprehensioun and ful taking,
or ellis to haue þe general confuse knowing going afore þe
10 specialist and clerist of þe same maters siȝt and feling, and
þei, not mowing to so take for lengþe of þese maters þerynne
treting, myȝt perbi in ful scharp hungir and þirst aftir her
desirid ententis and endis be peyned in longyng; And also,
aftirward þat þei had bi long labour and studie ouer red and
15 vndirstonde þe seid bokis brood spreding, ȝit, perauenture,
þei myȝten not esili reporte and remembre þe vij maters of
þe book, with alle þe parties and pointis oute of hem growing;

THE SEVEN
MATTERS⁵ of the
*Reule of Cristen
Religioun* are
treated therein
at so great
length that they
cannot be readily
grasped, or a
general idea of
them obtained.

When treated at
such length,
they are difficult
to remember
and report.

¹ The words in square brackets are almost erased in the manuscript.

² The MS. has never gone through the illuminator's hands. A space is left at the beginning of chapters for an illuminated initial capital, the corresponding small letter, or 'director', being temporarily inserted in the blank space as a guide.

³ See *Introd.*, Section II.

⁴ The name is underlined in the manuscript. The only known extant copy of the *Reule* is now in Mr. Morgan's library, New York. See *Introd.*, Section I, A. Cf. the monograph on the *Reule* by James Gairdner, 1911.

⁵ See Pt. I, chap. iv, p. 27.

And certain points necessary for the complete understanding of the *Reule* were not considered at the time of its writing.

Therefore the *Donet* and the *Folewer*¹ (both in dialogue form) are written to serve as an introduction to, and as a summary of, the *Reule*, and to supply points necessary for its complete understanding.

Advice to those who are discouraged by the difficulty of the matter or language.

The *Donet* is divided into two parts.

The First Part gives the substance of the SEVEN MATTERS,² with certain additional truths of natural and moral philosophy.

And also bi cause, in tyme of þe seid book and hise purte-nauncis writing, came not into consideracioun and mynde alle þingis whiche were necessarye to be knowun afore into þe same bokis reding and leorning; þerfore, for þese iij causis now rehersed, is maad þis litil present book and anopir book 5 callid 'þe folewer'¹ herto; and euer eipir in foorme of a dialog bitwix þe sone asking and þe fudir answering: þat is to seie, forto ȝeue a fore² taast, a fore² assaie, and a fore² general and a confuse knowing of þe ful drauȝt³ and of þe ful feeding and of þe special siȝt and feeling whiche in þe hool seid book 10 y-callid 'þe reule of cristen religioun' to hem schulde be deliuered; And also forto be a schort compendiose reporte aftirward þat þe seid long book be wel ouer red and diligentli ouer studied; And also forto ȝeue knowing of summe þingis into þe vse of þe seid long book being ful necessarie to be 15 leernyd.

if eny man be discounfortid for hardnes of þe mater or of þe langage, whilis he is þis present or þe opire now seid 'boȝok 1^b clepid 'þe folewer' to þis book leorning, or enye of þe opire bokis wherof mencion is made in þe book clepid 'þe fore 20 crier', turne he into þerof þe viij^e, ix^e and x^e chapitris; and aftirward he haue þese seid chapitris red, y truste to god and to þilk reeders resonable witt þat he schal resceyue into his laboure chereful counfort, him helping, and his drede and dispeir fer aweie putting and banysching. 25

This book schal be departid into ij parties. In þe first of þese ij parties schal be tauȝt in schortnes al þe hool substaunce of trouþis whiche ouȝte forto be learned vpon þe vij seid maters⁵, as fer as is bihoueful into deuoute lyuung, wiþ a fewe certein pointis and trouþis of natural philosophie in 30 þe i^e chapitre, And wiþ a fewe certeyn trouþis of moral philosophie in þe ij^e chapitre, of þe same first partie, bi cause þat þo trouþis of þe boþe now rehersed kindis ben profitable into þe knowing and keping of cristen religioun.

¹ The *Folewer* will appear subsequently in a separate volume.

² MS. *afore*.

³ MS. *fuldrauȝt*.

⁴ At the foot of folio 1^a is the note:

'This booke was compiled by Reynolde pecocke, bisshope of Asaphensis and after Byshope of Cisestrensis, Anno domini, 1457.' See *Intro.*, Section I, B.

⁵ See Pt. I, chap. iv, p. 27.

And in þe ij^e partie of þis book schal be tauȝt opire trouþis
whiche ben conteyned wipinne þe substaunce of þe vij seid
maters, and þei ben dressid into þe seid vij maters from her
oute of reule abroad ra[n]ging¹, with certein defensis aȝens
5 hem whiche wolen inpugne þe conceit and þe deuise of þis
book.

The Second Part
contains other
truths not
before brought
under the SEVEN
MATTERS, and
answers objec-
tions against
the plan of the
Donet.

And siþen it is so, þat þis book berip him silf toward þe
hool ful kunnyng² of goddis lawe, even as þe comoun donet
in latyn berip him silf toward þe hool ful kunnyng of gram-
10 mer, as it is wel knowun of clerkis in latyn, þerfore þis
present dialog myȝte wel and conuenientli be clepid þe
'donet' or 'key' of goddis lawe, or ellis þe 'donet' or 'key'
of cristen religioun.

Why the book
is called 'Donet',
or 'Key' of
God's Law.

If enye man wole wite whi y make þis book and opire
15 bokis in þe comoun peplis langage, turne he into þe v first
chapitris of þe book clepid 'afore crier' and into þe first
prolog of þe book clepid 'cristen religioun', and þere he mai
see þerof þe causis,³ whiche, as y trust, ben of god and of
eche man allowable and preisable.

Where the
reasons for
writing in
English may be
found.

20 fferþirmore, y make protestacioun þat it is not myn entent
forto holde, defende, or fauoure, in þis book, or in enye opire
2^a bi me writun, | or to⁴ be writun, in latyn or in þe comoun
peplis langage, enye erreure or heresie or enye co[n]clusioun⁵
whiche schulde be aȝens þe feip or þe lawe of oure lord god.
25 and if enye such it happe me to write or offre or purpose or

If any error or
heresy is to be
found, Pecock is
willing to with-
draw it at the
command of the
Church.

¹ MS. *raging*.

² MS. „*kunnyng*, *ful*, the oblique dashes
signifying transposition.

³ See Gairdner's monograph on the *Reule*,
pp. 18-20: 'It is principally to rebuke the
presumption of two sorts of people. One
of these foolishly hold only to the use of the
Bible in their mother tongue, especially
the New Testament, and "daren all other
books" written in Latin or in the common
tongue "to be writun into waast; and not
only into waast but into marryng and
cumbryng of Cristen mennes wittis". They
think other studies at schools a deceit into
which men are led by the Fiend . . .

Another sort, besides studying the Bible,
especially the New Testament, in their
mother tongue, approve the reading of
other books in English, and recommend,
as far as they dare for fear of their prelates,
unsavoury books in their mother tongue as
noble, worthy and profitable for Christian
men's learning, though some of them teach
untruly and perilously the matters taken
in hand. But this book, the *Donet*, and
the others above named, ought to make
them ashamed', &c.

⁴ MS. *orto*.

⁵ MS. *coclusioun*.

In censuring a statement as an error or heresy, only the meaning of the author, and not the mere words employed, must be considered.

Pecock therefore asks to be judged according to his meaning, which may be known by attention to the context of his arguments, and by comparison with his other writings.

Saint Augustine learnt by this method the meaning of Holy Scripture.

holde, defende, or fauour, bi enye vnausidnes, hastynes, or ignoraunce, or bi eny opire maner, y schal be redi it to leeue, forsake *and* retrete, mekely *and* deuoutli, at þe assignementis of myn ordinaries, fadris of þe chirche. In contrarye manere to þis gouernaunce y was neuere 3it hidirto 5 disposid, y þank my lord god; *and* y purpose neuere in contrarie wise opir to be, how euer it happe ouer hasty *and* vndiscreet¹ awaiters *and* bacbiters in opir wise of me feel or diffame.² fferþirmore, siþen an errour or heresye is not þe ynke writen, neipir þe voice spokun, but it is þe meenyng 10 or þe vndirstondyng of þe writer or speker signified bi þilk ynke writen or bi þilk voice spokun,³ *and* also neuere into þis daie was enye man holde iugid or condemnid for an errer or an heretyk, but if it were founde þat his meenyng *and* vndirstonding whiche he had in his writyng or in his speking 15 were errour or heresie; þefore y desire *and* aske for charite þat noon harder or hastier holding or iuging be made anentis me. And forto knowe what myn vndirstonding *and* meenyng is, *and* schal be, in wordis of my writingis, englishe *and* latyn, certis, oon ful goode weie is forto⁴ attende to þe 20 circumstauncis in þe processis whiche y make þere bifore *and* astir, *and* whiche y make in opire placis of my writingis. ffor bi þis weie Seynt Austyn learned what was þe riȝt meenyng in þe wordis of holi scripture, as he seiþ in his 'book of 83 questionns'⁵, þe [lij]⁶ questionn. And if þis 25

¹ MS. *vndiscreetli*, with dots under, and oblique lines through *li*, signifying deletion.

² The whole of this passage from 'fferþirmore y make protestacioun . . . diffame', occurs, almost word for word, in the *Reule*. See Gairdner's monograph, pp. 27-8.

³ Cf. *Rep.*, p. 72: 'Thenke what an oolde Doctour Hillary seiþ . . . that *the wordis of a speker ben to be referrid into the entent wherto he hem spekith*'.

⁴ for inserted above line in MS.

⁵ *Liber de diversis questionibus octoginta tribus*, LII; vol. iv, p. 391, of the Bâle edition; or Migne, *Patrologia Latina*, tom. 40, p. 34. Cf. *Folewer*, fol. 30^b. Cf. also *Rep.*, p. 178: 'And alle men musten

nedis graunte, that bi circumstauncis of the textis and processes ligging bifore or bi hinde a text in Holi Scripture ouȝte be take which is the verri and dew litteral vndirstonding of thilk text ful ofte and miche and euere, but if sum special skile it lette. And so Austin knouelechid him silf hunte out the dew litteral vndirstonding of Holi Scripture.'

Babington remarks: 'It is not easy to say what passage of Augustine Pecock may have had in view', &c. It was probably the one referred to above in the *Donet*.

⁶ Space left in MS. for reference to be filled in.

weie be not for alle placis of my writngis sufficient, recours may be had to my persoon forto aske of me, while y am in pis lijf.

Pecock's meaning may be learnt by questioning him personally.

If y schulde haue kunnyng *and* power forto so bisette my
5 wordis pat no chalenge myzte be made azens hem, *and* pat noon vntroupe myzte be dryue oute of hem bi argument, pouz
2^b al biside¹ my meenyng *and* vnderstonding | whiche y had in po wordis where *and* whanne y hem pere wroot, certis, it were wondir me to haue pis singuler zift, whiche neuere
10 writer had zitt, siþen crist stized into heuene. *and* perfore god send to be reders in my bokis suche men as wolen gladli asprie aftir my meenyng in my wordis, *and* saue *and* defende me azens alle opire in contrarie maner disposid reders or heerers. Amen.

Like all authors, Pecock is liable to blame and misinterpretation.

15 If enye man kan nowe, or schal kunne bettir fynde þan y haue founde *and* schal bi goddis grace fynde, wherbi he may amende þe doctryne whiche y am aboute to write in my englich bokis *and* in my latyn bokis into soulis profite, y schal not lette him, but y schal perfore þanke him; for god
20 knowiþ pat for helpe of cristen peplis soulis, *and* for noon victorie to be wonne bi me in my side, neiþir for enye glorie or rewarde to be had a þis² side god, y sette me into þe labour of my bokis makyng.

Pecock will welcome any amendment of his doctrine, for his books are written for the furtherance of Christian knowledge, and not for any personal glory.

þerfirmore wite alle men, boþe clerkis *and* opire, pat þe
25 labour of my bokis making is not withoute hardnes, firste in hem conceyuing in suche foorme as þei ben; And y wote not who in lyue cowde suche a noumbre *and* suche a foorme fynde *and* dispose, *and* þerwip pretende him in no poynt þerinne faile. Wherefore of euery wel disposid man my bokis
30 schulden þe more fauorabili be receyued, as manye bokis bifore my daies maad³ ben receiued in grete fauour, for þe good *and* profitable troupis whiche ben in hem, pouz manye defaultis be þerwip founde in hem, for to noon it is zouun forto knowe al. for þis *and* for alle opir goddis ziftis, to
35 him be preising *and* þanking, honour *and* glory, his plesant

Pecock's books should be welcomed for their merits, not denounced on account of unavoidable faults.

¹ MS. *albiside*.

² MS. *apis*.

³ MS. *maade*. The second *a* is inserted

above the line in smaller hand and fainter ink. The *e* is underdotted to denote deletion.

seruice to him fulfilling *and* payng of al his peple, treuly, dewly, deuoutly *and* fully. amen.¹

Pecock has made 'a litil book to be a declarative' of the extent to which it is advisable to learn and publish truths imperfectly understood.

And of the extent to which it is permissible to hold various opinions at various times.

Because it would take too long to explain every time the exact way in which one's words should be taken;

and because objections are certain to be made against any teaching; therefore the 'litol book to be a declarative' has been made.

And, for as moche as ouer long it were me to declare now *and* heere how hard it is to knowe treupis in pis lijf, *and* how litil surete is in þe knowing of troupis in þis lijf, *and* 5 3itt pat neuwerpeles bettir it is a man leerne hem so þan to lack al, *and* bettir it is a man forto write *and* teche what *and* how he kan fynde into profityng þan forto leʒe alle suche þingis 3^a vnwritun *and* vntauzt, for ellis manye ful profitable bokis schulde we into þese daies haue lackid; And for as moche as 10 whanne in a mater² ben dyuers opyniouns, *and* mowe be mo opyniouns, it is honest ynouȝ a man³ to speke *and* write astir oon of þe opyniouns, *and* an opire tyme to vtire þe opire opinioun; And also for as moche as ouer long it were forto parfitli denounce *and* notifie vndir what entent y seie 15 *and* write al what y haue, or schal seie or write, *and* how y wole *and* entende þat it be take of þe heerers *and* reders; And also for as moche as neuere man 3itt wroote enye notable book whiche coupe so suerli sett his wordis þat noon in- pugnacioun coupe be made þere azens, as in a litil tretice 20 y so lenger teche; þerfore y haue made a litil book to be a declarative⁴ of þese pointis *and* of mo, azens envie *and* detraccioun *and* malice, whiche perauenture myȝt rise into summe heerers or reders being moche redier forto suche writingis lette *and* distroie þan forto enye suche bi her owne 25 laboure fynde, make *and* multiplie into good occupacioun for cristen lay men, þat þei bi reeding þerinne disseuere hem silf þe more fro þe worlde *and* þe fleisch, *and* þe nyzer *and* þe oftir *and* þe sweetlier knytte hem *and* couple hem to god *and* to his wel willingis, as forto be a bilowe⁵ to blowe *and* 30 puffle vp þe fier of deuocioun in her soule, into banysching aweie þe coolde of vndeucioun *and* of vncharite, whiche coolde is modir of moche myslyuing, as þe contrarye heet is modir of moche good lyuing.

Pecock will not be responsible for books circu-

'þe donet of cristen religioun' *and* 'þe book of cristen 35 religioun' *and* opire suche of doctrine *and* of officiying whiche,

¹ for þis . . . amen. These exact words occur at the end of the Prologue to the *Reule*; cf. Gairdner's monograph, p. 28.

² MS. *amater*.

³ MS. *aman*.

⁴ See Notes.

⁵ MS. *abilowe*.

bifore þe deuyce *and* setting of þis present book, ben runne
abrood *and* copied aȝens my wil *and* myn entent, as y haue
openli prechid at poulis, *and* þat bi vncurtisie *and* vndis-
crecioun of freendis, into whos singuler siȝt y lousid þo
5 writingis to go, *and* forto not haue go ferþir into tyme þei
were bettir examyned of me *and* approvid of my lordis *and*
fadris of þe church, y wole to be as noon of myn; but in
3^b as | moche as in me is, y wole þei be rendrid vp aȝen, *and*
bettir formes of þe same be to hem deliuered, whanne dewe
10 deliuerance þerof schal be made.

lated against his
wish, until they
have received
his final correc-
tions.

Bettir am not y þan was holy seynt Gregory (wolde god
y were a quartir so good) whiche, not wipstonding hise
holy ententis *and* hise kunnyng, founde so moche mys
disposid men forto lette *and* diffame *and* distroie his bokis
15 þan forto make a quartir so moche of writing into chering
of cristen soulis, þat he wolde not þat eny of his bokis schulde
be publisched bifore his deef, as it is write in his lijf. ȝhe,
and aftir his deef, summe of þis bokis were bi suche now
seide men brent, *and* mo schulde of hise bokis be brent, if
20 help of god had not be prouidid. *and* ȝit y wote weel þat, if
bisy *and* sutil inpugnaciouns schulden be made aȝens hise
bokis, or aȝens austyns, or eny opire holy seintis bokis,
scant ynouȝ oon leef schulde stonde vnprovid or colowrably
vnrebukid. But what were þis þanne? forto prouoke þat
25 no writing were had, or rad, or occupied into goostli feeding
and edifyng of cristen soulis? A symple *and* a litil leerned
man in carpentrie kanne, *and* may fynde a defaute in a
kingis palice made to þe kingis worschip *and* eese, whiche is
not able to make a pore coote for¹ þe eese *and* þe chering
30 of a begger. þus moche herof as now. more is seide in þe
litil book bifore spokun².

Even Saint
Gregory made
errors, and had
detractors.

Sipen seint Jerom had manye detractouris *and* inpugners
of hise writingis, as he him silf witnessiþ, what merveyle is
if y so haue? And sipen ful manye famos doctouris wri-
35 tingis ben had in greet deynte *and* in greet profite in þe
chirche of god, *and* ben wel *and* profitabli suffrid to be red
and occupied, not wipstonding þat, here *and* pere among, þei

Also Saint
Jerome.

On the other
hand, many
writers are
revered for their
merits, notwith-
standing their
occasional
errors.

¹ MS. *coote for*.

² i. e. the 'declarative'; see above, p. 6.

Why should it
not be so with
Pecock?

fallen fro it pat myzt be bettir seid, *and* whiche þei myzten
not at þe fulle comþrehende, what merveile were it pouȝ it
so falle by me, whiche entende not forto euen me to hem, but
forto be a profitable procutoure to lay men, into whoos
lerning *and* edifyng, as to me sêmeþ, ouer litil writing into 5
þis tyme | hap be deuysid ? 4^a

May God
amend the
ways of envious
detractors !

Alle inpugners whiche laboren bi gile *and* wijle to make
her inpugnacioun seme good bifore þe multitude of lay men,
and at temperal lordis eeris, *and* at multitude of clerkis not
scolid in dyuynite, or not profundeli endewid in dyuynite, 10
how euer it be of her degree in scole, or state in þe chirche,
and alle þo whiche bi detraccioun *and* diffame, pride, sturdy
herte *and* envie, sp[e]ken ¹ *and* writen in stide of clergie,
god amende for charite.

Here eendith þe prolog of þis book. And here bigynnip 15
þe first chapitre of þis present book.

[i^e partie]

[i^e chapitre]

The definition of
a MAN.

[F]Adir, what is a man ?

Sone, a man is a quick body, y-made of a resonable soule 20
and a fleischly body.

The definition
of a reasonable
SOUL. It works,
not only by
(1) FIVE OUT-
WARD BODILY
WITS, and
(2) FIVE INWARD
BODILY WITS,
but also by
(3) REASON, and
(4) FREE WILL.

ffadir, what is a resonable soule ?

Sone, a resonable soule is pilk soule which, ouer þat it
worchip bi v outward bodily wittis wip her appetitis or
lustys, bi v inward bodili wittis *with* her appetitis or lustys 25
in þe body, it hap in it silf resoun *and* fre wil, *with* whiche
þe hool man resonyp *and* fre willip in him silf *and* in his
soule.

The soul is
made at the
same time as
the body.

ffadir, was þe soule of a man eer þan it was couplyd to þe
same mannys body ? ² 30

Nai, sone, eche soule is made in þe body in þe same poynt
and pricke of tyme in whiche it is couplid *and* joinyd to þe
body. *and* þis is trewe boþe of mennys soulis *and* of beestys
soulis.

The soul of a
man shall never
die.

ffadir, schal þe soule of a man dye *and* come to nouȝt, 35
whanne þat we seen pilk man deie ? ²

Nai, sone, þe soule of man schal neuere deie. But whanne

¹ MS. *spoken*.

² For fuller teaching, see *Folewer*, Pt. I, chap. iv.

þe soule of man is departid from þe body, þanne þe man
deieþ. but þe soule so departid from þe body abidiþ in him
silf, riȝt as an aungel is in him silf wiþoute body, where god
wole þat þilk soule be. And it schal eft soone in þe eende
5 of þis worlde be couplyd aȝen to þe body, forto dwelle so
euere to gidere in ioȝe or in peyne, as þe man in þis liȝf
schal deserue.

ffadir, schal þe soule of a beest abyde *and* be departid
4^b from þe body, whanne þe beest | dieþ? ¹

The soul of a
beast dies when
the beast dies.

10 Nai, sone, eche beestis soule dieþ *and* comeþ to nouȝt,
whanne þe beest dieþ.

ffadir, whiche ben þe v outward bodili wittis? ²

Sone, þese ben þei: Seyng, heering, Smelling, Taasting
and touching.

THE FIVE OUT-
WARD BODILY
WITTS
enumerated.

15 ffadir, whiche ben þe v inward bodili wittis? ³

Sone, þese ben þei: Comoun witt, ymaginacioun, ffantasye,
Estimacioun *and* mynde.

THE FIVE IN-
WARD BODILY
WITTS.
enumerated.

ffadir, what is þe office ⁴ of þe v outward bodili wittis?

Sone, it is forto knowe bodili þingis in her presence, *and*
20 whilis þei ben in kynde. As it is forto se þingis present
to þe siȝt, heere þe sown present to þe ⁵ eeris, touche hardnesse,
neischnes, heet, or coud present to þe touche, *and* so forþe
of opire.

The office of the
five outward
bodily wits
described.

ffadir, what is þe office of inward bodili wittis? ⁶

25 Sone, it is forto knowe alle þe same bodily þingis þouȝ
þei ben absent, *and* þouȝ þei ben not in kynde; riȝt as y
knowe now my fadir, or his schap, figure *and* colour, not
withstanding he is deed; *and* as y knowe now a beest, or his
schap, figure *and* colour, which y siȝe at rome, whanne y
30 was þere; *and* so of opire þingis knowable bi outward wittis.

The office of the
five inward
bodily wits
described.

ffadir, what is þe office of comoun witt in specialle?

Sone, it perceyueth alle suche þingis in her absence whiche
mowe be knowun of outwarde wittis in her oonli presence.
And he perceiueþ *and* knowiþ alle suche bodili þingis of

The office of
COMMON WIT
described.

¹ Cf. *Folewer*, Pt. I, chap. iv.

² Cf. *Folewer*, Pt. I, chap. v.

³ Cf. *Folewer*, Pt. I, chap. vi.

⁴ MS. *officie*; the second *i* underdotted.

⁵ After *þe*, MS. has *h*, crossed through.

⁶ Cf. *Folewer*, Pt. I, chap. vi, and see
Donet, Notes to p. 10.

The 'Common
Sensibles':
motion, rest,
size, number,
and figure.

whiche eche may be perceiued of dyuers outward wittis, as
ben pese v: mouing, reste, greetnes, noumbre *and* figure.
And also he iugith *and* deemeþ bitwix þo pinges, whiche
pingis noon oon outward witt may knowe, *and* perfore noo
oon outward witt may iuge *and* deeme bitwix hem: as ben 5
whitnes *and* swetenes, hardnes *and* sowrnes, *and* so of opire
diuersitees. ffor sipen siȝt may not knowe *and* perceiue boþe
to gider whitnes *and* swetenes, he mai not discriue *and* iuge
þe diuersite bitwix hem. And sipen touche mai not knowe
and perceyue to gider boþe hardnes *and* sourenes, He mai 10
not discryue *and* iuge þe diuersite bitwix hardnes *and*
sourenes. And perfore it was necessarie to haue oon witt
which myȝt so bitwixe | hem iuge *and* discriue, *and* of hem 5^a
knowe þe difference *and* þe diuersitee. which oon witt is þe
now seid commune witt.

15

The office of
IMAGINATION
described.

ffadir, what is þe office of þe ymaginacioun?

Sone, it is al þe same whiche is seid of commune witt, *and*
forto kepe in store alle þe same now seid knowingis wip her
fundamentis, whiche ben callid 'similitudis', 'likenessis', or
'ymagis' of pingis, þat þei falle not soon aweie.

20

The office of
FANTASY
described.

ffadir, what is þe office of þe fantasie?

Sone, it is forto forge *and* compowne, or to¹ sette to gedir
in seemyng, pingis whiche ben not to gedir, *and* whiche
maken not oon ping in kynde: As if a man feyn a beest to
be made of an horsis heed *and* of a kowys body *and* of a 25
lyouns taile, *and* so forþ² of opire masis whiche bifallen in
dreemys, whilis a man slepiþ. ffor in tyme of sleep a
mannys³ inward bodily wittis ben breemest *and* to wirche
rediest, *and* her worchingis ben to be perceyued sunnest.

ffadir, what is þe office of estimacioun?

30

The office of
ESTIMATION
described.

Sone, it is forto perceiue accordaunt pingis or discordaunt
pingis, to kynde freendeful or odiose, þouȝ þei mowe not be
perceyued bi outward bodili wittis: as herbi þe lombe
knowiþ *and* sleep naturali þe malice *and* enemyte of þe
wolfe; And þe swallow bildiþ in þis curiose manere, whiche 35
is moost profitable maner to her kynde, her nest; And þe

¹ MS. *orto*.

³ MS. *amannys*.

² MS. *soforþ*.

bees known þat þis maner of gouernaunce to chese hem
a king is to hem good; *and* so forþ of opir lijk.

ffadir, what is þe office of¹ mynde?

The office of
Mind described.

Sone, it is to kepe in² store alle þe forseid knowyngis wip
5 her groundis, þat þei liztli not aweie slyde, and þerwip
forto worche alle þe same now rehercid inward worchingis
of þe opire seid inward bodily wittis, wip þe seid sure
keping.

ffadir, in what placis of mannys body ben þese v inward
10 bodili wittis?

The five inward
bodily wits are
in the head.

Sone, þei ben in a mannys heed.

ffadir, what wise?

The positions of
the five inward
bodily wits
described.

Sone, *commune* witt is placid in þe forhede. ymaginacioun
is in a selle next astir⁴ folewing, toward þe myddis of þe
5 heed. þanne next is placid ffan|tasie, in þe myddis of þe
heed. And nexte to him is sett estimacioun, toward þe hindre
eende of þe heed. And mynde is sette in þe nolle bihinde.
And eche of þese han to hem her propre chaumbres in þe
brayn, or propre cellis or placis, as philosophris seyn.

20 The v outward wittis ben in diuers parties of a mannys
body. ffor siȝt is in þe iȝen, heering in þe eeris, smelling is
in þe nose, taastyng is in þe mouþe, touching in þe nett of
sinowis wounn, as it were, þoruȝ al þe fleisch of þe body.

The positions of
the five outward
wits described.

ffadir, hap onli man alle þese now seid outward *and*
25 inward worchyngis of bodili wittis, wip her appetitis to
desire what is bi enye of hem perceiuid to be plesaunt *and*
lusty, or for to refuse *and* lope what is bi eny of hem perceyuid
to be displesaunt *and* vnlusti?

Has man alone
these outward
and inward wits
and their
appetites?

Nai, sone, not oonli man hap alle þese now seid outward
30 *and* inward bodili wittis, wip her seid worchingis *and* wip
her seid appetitis; but also alle þe same han manyfoold
beestis, *and* wel nyȝe alle parfit beestis whiche mowe hem
silf partlyly helpe *and* move from oon place into anopir.⁵

Most beasts
have the five
outward bodily
wits, and the
five inward
bodily wits,
with their
workings and
appetites.

ffadir, wherynne⁶ þan doop a man⁶ *and* his soule passe alle
35 beestis *and* her soulis?

¹ MS. of þe: þe underdotted.

through and underdotted.

² in over-written in MS.

⁵ For Moving, see *Folewer*, Pt. I, chap. vii.

³ Cf. *Folewer*, Pt. I, chap. vii.

⁶⁻⁸ MS. wherynne ,floob a man ,þan,

⁴ MS. *astirward*; *ward* being crossed

with marks of transposition.

Beasts have neither Reason nor Free Will, therein differing from man.

The office of Reason described.
(1) The name 'Reason' (or 'Understanding') may be applied to the power which enables man to perceive spiritual substances and properties, to judge between good and bad, &c.

(2) The name 'Reason' may be applied to the works done by the said power—to proofs, arguments, &c.

FREE WILL and its office described.

(1) The name 'Free Will' may be applied to the power which wills, refuses, commands, &c., according to the judgement of Reason.

Certis, sone, in pis: þat a man *and* his soule han resoun *and* fre wil, fforwhi neuere neipir of þese ij powers is had of beestis of her soulis.¹

fñadir, what is resoun, and what is his office?

Sone, resoun is a power, *with* whiche power mowe be 5 knowe vnþodili þingis, goostli or spiritual þingis, wheþir þei ben substauncis, as ben aungels *and* soulis, or þei ben to opire substauncis accidentis or fallyngis, as ben powers, propurtees *and* worchingis of aungels *and* of soulis, And also manye opir vnþodili propurtees of þodili þingis, whiche 10 neipir þe outward, neipir þe inward þodili wittis afore² seid mowe perceyue *and* knowe, as ben hefte *and* liztnes of bodies, fadirhoþde *and* sonehode, of persoones to gider 6^a husbondhode *and* wijfhode, *and* opire manye suche; And also wiþ which power may be dryue oute *and* founden in 15 arguyng *and* concluding what is trewe, what is fals, what is good, *and* what is bad, *and* what is more good, *and* what is more bad, *and* what is cheseable, *and* what is refuseable, *and* which ben meenys to haue þe good *and* fle þe yuel. And þis same now seid power of oure soule whiche is now 20 clepid 'resoun', is also ful ofte clepid 'vndirstonding', so þat resoun *and* vndirstonding is al oon.

In anopir maner 'resoun' is oft takun for þe worchingis *and* þe doingis of þe resoun now bifore in þe first manere takun: as ben argumentis, profits, skilis *and* euidentis, 25 which resoun, in þe first maner takun, fyndiþ, conceiueþ *and* formeþ. *and* in þis maner 'resoun' is takun in commune speche, whanne we seien þus: 'þis is a good resoun', 'þilk is a feble resoun', 'þis resoun is nouzt', 'I prove þis to be trewe, or to be fals, bi þis resoun', *and* so forþ of manye opire 30 like spechis.

fñadir, what is fre wil, *and* whiche is his office?

Sone, fre wil is a power,³ wiþ whiche may freely be lovyd *and* chosen þat þing whiche resoun knowith *and* demeþ to be good; And wiþ whiche may freely be hatid *and* refusid 35 þat þing whiche resoun knowiþ *and* demeþ to be bad, or vngood; And whiche mai commaunde to alle opire witti

¹ In the *Folewer*, Pt. I, chap. viii, it is admitted that the higher animals can probably reason to a certain extent.
² MS. *a fore*. ³ MS. *apower*.

and moving powers of þe soule and to alle membris of þe body þat þei passe forþ into her such witty and moving propir wirchingis in maner as þe wil hem to wirche comaundip.

And in lijk maner as now bfore it is seid þat dedis of 5 resoun ben clepid 'resouns', so dedis of þe wil ben oft tymes clepid 'willis', As whanne men wolen seie þus: 'þis is my wil þat þou go forþ', and so forþ of opire herto like.

In pese ij seid powers, resoun and wil, and in her now 6^b seid worchingis, a man passip beestis. And for | pese ij 10 powers, a mannys soule is a resonable and a fre chesing soule, and perfore bi pese ij powers ouzte euery man be principaly gouerned: þat is to seie, euer to loue, hate, chese, refuse, and commaunde to opire sensual and moving powers of þe soule and to membris of þe body forto do and suffre, aftir þe 15 doom of resoun, and neuere to loue, hate, chese, refuse, commawnde to opire powers or parties forto do or suffre, azens þe doom of resoun. and so folewip ferþir þat, how oft and whanne euere a man aisingli and chesingli loueþ or hatip, chesip or refusip, doip or suffrip, azens þe doom of 20 resoun, so ofte and þanne he lyueþ beestly and not manly, neipir as it is according a man to lyue; and perfore in þat he synnep azens þe lawe of his ouerer and worpier kynde.

ffadir, in what place of a mannys body ben sett resoun and fre wil?

25 Certis, sone, in no place of mannys body fyxli or assignabili; ffor þei ben in þe substaunce of þe soule, whiche soule is ouer al, þoruþ al mannys body; and perfore þei ben where euer þe soule be, and so in noon oon place of þe body stedely; and perfore þei abiden wip þe soule and in þe 30 soule perpetually, þouþ þe soule be departid from þe body, and þouþ þe soule eftsoon schal be cowplyd agen to þe body, riht as resoun and wil ben euer perpetuali in an aungel, þouþ he haue no body. But þe afore seid witty powers, þat is to seie, þe v outward wittis with her v appetitis, and þe 35 v inward wittis wip her v appetitis, schulen not abide with a mannes soule whanne he schal be departid from þe body; but þei schulen vanysche aweie and come into nouzt¹; and þat bi cause þei ben not placid or sitting in þe soule, but þei

(2) Or the name 'Free Will' may be applied to the works done by this power.

A man should be governed principally by Reason and Free Will.

Reason and Free Will shall abide with the soul perpetually, because they are of the substance of the soul, not of the substance of the body.

But the five outward and five inward wits shall die with the body, because they are inextricably connected with the body.

¹ See Notes.

ben placid *and* sitting in diuerse parties of þe body, so þat ech of þe seid x wittis hap his propre partie of þe body assigned to him; þouȝ þe touche, wiþ his appetite, hap þe largist partie, for welnyȝ, except þe boonys, he hap al þe body.

5

The Wits have their corresponding 'appetites'.

Free Will is the proper 'appetite' of the Reason.

And where euere enye of þese seid x wittys sittip in þe body, þere wiþ him, þouȝ þe same partie of þe bodi, sittip wiþ him his propre | to him assigned appetite. And riȝt as ⁷ eche of þe seid x wittis hap his propre appetite, so þe wil is þe propre appetite of þe resoun, *and* þei abiden to gider in 10 þe soule departid from þe body.

Proofs of these truths will be found in the *Folewer*, Pt. I, chaps. iii-viii.

Profis of þe troupis whiche ben rehercid schortly here in þis present first chapitre, þou maist se, sone, if þou wolte, in þe first partie of 'þe folewer to þe donet', from þe bigynnyng of þe [iiij]¹ *chapitre* þere into þe eende of þe viij *chapitre* 15 þere,¹ with answers to certeyn argumentis *and* obiecciouns whiche mowe be made aȝens þe treupis tretid schortly here in þis present first chapitre.

[ij^e chapitre].

Man was created to govern himself in this life according to Reason, or according to Faith allowable by Reason, so that he may obtain everlasting life.

[F]Adir, into what purpos *and* eend was man made? 20

Certis, sone, forto reule his wil *and* his outward *and* inward wittis, wiþ her appetitis, his doyngis *and* suffringis *and* movingis in gouernaunce of doable þingis, aftir þe doom of resoun, or of feip allowable bi resoun,² whilis he lyviþ in þis lijf; þat aftir þe deep of þis lijf, he be reysid aȝen into 25 bodily lijf, forto lyue in body *and* soule to gedir euerlastyng, in ioye *and* blis, afore þe presence of god.

What difference is there between a man's living (1) morally virtuously, (2) according to the law of God, (3) according to the doom of Reason or of Faith?

ffadir, y haue herd summe seie þat a man owith to lyue in þis world morally vertuosely; And summe men y haue herd seie þat a man in þis world owyt to lyue aftir þe lawe of 30 god; *and* now ȝe seien þat he owip to lyue *and* reule his bodily wittis *and* her appetitis *and* his wil *and* alle hise bodili movingis in doable þingis aftir þe doom of resoun or of feip. what difference or diuersite is þere bitwix þese iij maners of seiȝngis? 35

¹ MS. *iiij*.

² The work of Reason and Free Will in controlling the sensual appetites of man is

fully explained in the *Folewer*, Pt. I, chap. ix.

Sone, bitwix pese iij¹ speches is no diuersite or difference; but of hem iij is oon meenyng, oon accorde and oon sentence. ffor whi moral vertuose dede, and dede of doable gouernaunce reulid bi resoun or feiþ, And þe lawe or
 5 seruice of god ȝouun to man ben al oon, as it is provid in þe book clepid 'þe iust apprising of holi scripture'. Wherefore al oon and þe same it is forto lyue moraly vertuosely, and
 7^b forto gouerne oure dedis of | doable þingis aftir resoun or feiþ, and forto lyue aftir þe lawe of god and seruice to god.

There is no difference between these three things.

10 but þanne ferþir, þou must vnderstonde þat amonge pese dedis whiche ben reulid bi doom of resoun or feiþ, summe ben iugid and deemyd of resoun or of feiþ nedis to be doon, and þerfore resoun or feiþ werneþ hem to be left vndoon, or her contraries to be doon. And pese ben þe 'commaunde-

Some moral virtues are commandments of Reason or Faith.

15 mentis' of resoun or of feiþ. Summe opire ben iugid and deemed of resoun or of feiþ to be doable, or worpi to be doon, as for good, and þat þei mowe be left vndoon, and þat opire dedis not standing wip hem, or þat her contraries mowe, as it were, lijk weel in styd of hem be doon. And alle þat ben
 20 of þis soort ben 'counseilis' of resoun or of feiþ: As ben, in sum caas of circumstauncis, chastite; forsaking of wyne and alle vinose drinkis, forsaking of fleische, forsaking of [f]² richesse in plente, forsaking of lordschip in propurtee; obedience to summe approvid reule, and suche opire; of
 25 whiche counseilis is seid and writun bi processe in þe ije^e partie of þis present book,³ and in 'þe reule of cristen religioun', in þe ije^e partie, þe vij tretie, and in þe book clepid 'þe iust apprising of holy scripture', þe first partie, þe xvj and xvij troupis; notwipstonding þat, in summe caas
 30 of circumstauncis, pese same now rehercid vertuose dedis or counseilis ben comaundementis of resoun and of lawe of kinde and of god, as it is tauzt in þe first parti of 'cristen religioun', þe iije^e treti, þe []⁴ chapitre.

Other moral virtues are counsels of Reason or of Faith.

Such as Chastity, Voluntary Poverty and Obedience.

In some circumstances the counsels become commandments.

And ferþir þus: sipeþ, as it is proued in þe book clepid
 35 'þe iust apprising of holi scripture', al þat resoun and feiþ comaunden, god comaundiþ, and aȝenwardis al þat god comaundiþ, resoun or feiþ comaundiþ; folewiþ þat goddis

The commandments and counsels of Reason or Faith are the laws of God.

¹ MS. *ijj maners of*; *maners of* being crossed through.

² MS. *or*.

³ Chap. xix.

⁴ Space left in MS. for reference.

comaundementis *and* comaundementis of resoun *and* of feip
 ben al oon. And sipen al þat resoun *and* feip counseilen,
 god counseilip, *and* azenward al þat god counseilip, resoun
 or feip counseilip; folewith þat goddis counseilis *and* þe
 counseilis of resoun *and* of feip ben al oon. *and* þanne 5
 ferpir | þus: sipen þe lawe of god ȝouun to man is not ellis 8^a
 þan goddis comaundementis *and* goddis counseilis; it folewip
 þat [þe commaundementis *and* co[u]nseilis of resoun *and* of
 feip *and* þe lawe of god ben al oon. *and* sipen] ¹ þe comaunde-
 mentis *and* counseilis of resoun *and* of feip *and* moral vertues, 10
 wip her dedis, ben al oon, as schal be open bi þe first partie
 of 'þe folewer' ² to þis book, *and* in þe book clepid 'þe iust
 apprising of holi scripture'; it folewip þat moral vertues,
 wip her dedis, *and* þe seid lawe of god ben al oon *and* þe
 same. 15

And the com-
 mandments and
 counsels of
 Reason or Faith
 are the moral
 virtues.

And the moral
 virtues are the
 laws of God.

Is it true to
 assert
 (1) that love (or
 charity) to-
 wards God,
 ourselves, and
 our neighbour
 is the whole
 duty of Man; or
 (2) that love
 towards God
 alone is the
 whole duty of
 Man?

ffadir, þe iiije manere of seiying þere is: þat manys al *and*
 hool boond in þis lijf is forto kepe charite, or forto lyue aftir
 charite. And þis charite summe men clepen a 'prefold loue',
 þat is to seie, loue to god aboue al þing, loue to a man him
 silf, *and* loue to his neizbore as to him silf. And ȝit þe v^e 20
 seiying is: þat forto kepe þe first of þese iij loues is sufficient
 seruice to god, ȝhe, *and* is al þe hool boond of man whiche
 he is bounde to kepe *and* fulfille in þis lijf. Whepir þese
 maners of seiying ben trewe or no, y wolde leerne.

It is *not* true to
 assert that love
 towards God
 alone, or love
 towards God,
 our neighbour,
 and ourselves,
 comprises all the
 moral virtuous
 deeds.

Certis, sone, neipir þe iiije, neipir þe v^e of þese seiyingis 25
 may be vndirstonde þus: þat þe first of hem iij, or þe al iij
 to gedir, or her euen to hem comoun gendre is naturali or
 morali alle moral vertuose dedis whiche a man is bounde to
 kepe, *and* wip whiche he is bound to serue god; neipir þat
 þei iij to gider, or he[r]³ next gendre, or þat enye of hem iij 30
 contineþ, comprehendip, or closip withynne him, as his spicis,
 alle moral vertuose dedis whiche to haue a man is bounde in
 þis lijf. ffor al þis is vntrewe, as schal be provid openli *and*
 vnazenseiabili in þe secunde part of þis present book, þe
 xiiij chapitre, And in 'þe book of feip, hope, *and* charite' ⁴. 35

Where this is
 proved.

¹ þe . . . sipen, addition from the top of
 the page in MS.; the u of co[u]nseilis
 being omitted.

² Chaps. xv-xvii; also the end of chap.
 xxvii.

³ MS. he.

⁴ See Notes.

But it must be vndirstonde namelich in oon manere þus :
 þat þilk first seid loue, bi strengþe of him silf, inclineþ,
 bowiþ, moveþ and stiriþ a man forto seche aftir, leerne and
 take þe knowing of alle opire moral vertuose dedis, and forto
 5 kepe and perfoorme hem in worching, to whiche opire moral
 vertuose dedis a man is bounde bi þe¹ wil of god. 3he, and
 8^b þilk first loue and þe | i^e and ii^e seid loues to gider, or her
 next comoun gendre, doiþ þe same. But zitt, neuere þe
 latter, þe opire moral v[er]tuouse dedis ben not in nature enye
 10 oon of hem. And a man muste nedis knowe and haue þe
 opire moral vertuose dedis wiþ þe seid loue, And ellis he
 schal not serue god, as to serue god he is bounde.

It is true that if
 a man love God,
 he will strive to
 fulfil all other
 moral virtuous
 deeds.

But these other
 moral virtuous
 deeds are not
 included in love.

And they also
 are necessary to
 God's service.

Also þe first of þilk iij loues is þe hardist parti to be
 fulfillid in goddis lawe ; and þerfore it is sikir þat who euer
 15 fulfilliþ þe first of hem, whiche is hardir to fulfille þan þe
 tweien opire, he schal fulfille þe ij opire ; and who euere
 fulfille þese iij loues, he schal fulfille al þe remenaunt of
 goddis lawe. And in þis vndirstonding may wel be take²
 þe wordis of crist, whanne he seid þat 'in þo seid loues al
 20 lawe and prophecies hangen'³; And what Johan in his
 epistil seiþ : 'he þat loueþ not his neibore whom he seep,
 how may he loue god whom he seep not?'⁴

To love God is
 the hardest
 commandment,
 and the easier
 loves towards
 ourselves and
 our neighbour
 naturally
 follow.

If a man fulfil
 these three
 loves, he will
 naturally fulfil
 the rest of God's
 law.

It is in this
 sense that
 Christ and
 St. John meant
 that all moral
 virtues may be
 said to depend
 on love.

Thus moche, sone, here, as for the iiij^e and v^e maners of
 spechis to gider. And so lijk good it is forto holde þe first
 25 manere, or secunde, or pridde, or fourþe maner of seiyngis
 bifore tretid in þis present chapitre, þouȝ not lijk cleer it is
 forto holde eche of hem.

furthermore, in more special as to þe iiij^e manere of speche,
 sone, þou schalt vndirstonde þat 'charite' in his seid generalte
 30 is more general þan is 'moral vertu'. fforwhi no þing is
 'moral vertu' saue what is an habyt, or a disposicioun
 toward þe same habit in þe wil.⁵ And to al þilk habyt
 'charite' is general, and to actual louys goyng bifore into
 gendring of habitual loue, and to actual loues folowing aftir
 35 þe same habitual loue : and zitt noon of þilk actual loues is

The term
 'charity' is
 more general
 than is the term
 'moral virtue',
 because 'moral
 virtue' applies
 only to the
 habit, while
 'charity' in-
 cludes the habit
 of love and the
 actual loves
 engendering
 and following
 the habit.

¹ MS. *bipe*.

⁴ 1 John iv. 20.

² MS. *betake*.

⁵ For full discussion of what constitutes
 a moral virtue, see *Folewer*, Pt. I, chap. x.

³ Matt. xxii. 40. For fuller discussion
 of this point, see Pt. II, chap. xiii.

'Moral virtue' and 'habitual love' (or 'habitual charity') are one and the same.

As is proved in the *Folewer*, Pt. II, chap. viii.

Therefore the kinds of 'moral virtue' and of 'habitual charity' are the same.

The term 'moral virtuous thing' is common to moral virtue and to moral virtuous deeds going before and after the moral virtue.

Therefore a 'moral virtuous deed' and a 'morally good deed' and a 'moral charitable deed' are the same.

But 'charity' and 'charitative deed' (or 'moral virtuous deed') are not the same.

And 'moral virtue' and 'moral virtuous deed' (or 'charitative deed') are not the same.

'moral vertu', for noon of hem is an habit. and perfore 'charite' is more general pan is 'moral vertu'.

Also 'moral vertu' and 'habitual loue' or 'habitual charite' ben al oon; fforwhi ech 'moral vertu' is 'habitual loue', as schal appere in 'þe folewer to þe donet', in þe 5 eend of þe ije partie¹; and eche 'habitual loue' is 'habitual charite'; wherfore 'moral vertu' and 'habitual loue' or 'habijtual charite' ben oon. And perfore oon and þe 9 same diuisioun or particioun is of 'habitual charite' into hise spicis, and of 'moral vertu' into hise spicis; and alle 10 þe same spicis or specialis ben of þe oon and of þe opire.

Also 'moral vertuose ping' is comoun and general to moral vertu, whiche is habit or his disposicioun, and to moral dedis goyng bifore þe habit into his gen- 15 dring, and to moral dedis goiung aftir þe same habit into whiche þe same habyt inclyneþ. And so 'moral vertuose dede' and 'moral charitative dede' ben oon; ffor whi dedis goyng bifore þe habit of charite or of moral vertu, and dedis goyng aftir þe habit of charite or of moral vertu ben 'chari- 20 tative dedis' and 'moral vertuose dedis' and 'morali good dedis', þouz þei ben not 'habitual charite', neipir 'moral vertu', for as moche as þei ben not habit or habitis. And eche of þese dedis is a dede longyng to habitual charite and to moral vertu, whiche is an habit; and perfore eche of pilk dedis is a dede of charite and of moral vertu; and so 25 'charitative dede' and 'moral vertuose dede' ben oon.

perfore it is not oon forto seie 'charite', as it is next general comoun to þe seid iij loues or charitees, and forto seie 'charitatyue dede' or 'moral vertuose dede'; neipir oon it is forto seie 'moral vertu' and forto seie 'moral vertuose 30 dede' or 'charitative dede'; fforwhi manye outward charitatyue dedis and manye outward moral vertuose dedis ben, whiche ben not charite, neipir charitees naturali, formali or moraly, and manye outward charitative dedis and many outward moral vertuose dedis ben, whiche ben not moral 35 vertu, neipir moral vertues naturali, formali or morali. Neuerpeles, into alle þese now seid dedis bope charite and

¹ Chap. viii.

moral vertu inclynen, moven, speden, dryven *and* maken hem to be doon.

And so 'charyte' nameþ boþe habitual loue *and* actual loue; 'moral vertu' namyþ oonli habit or his disposicioun
5 into him, but not eny dede inward or outward; 'moral
9^b vertuose dede' or 'morali good | dede' nameþ þe dedis goyng
bifore þe habit *and* þe dedis comyng astir þe habit, and þat
wheþir þei ben inward or outward; 'moraly good þing'
namyþ þe habit whiche is 'moral vertu', and also þe dedis
10 goyng bifore him *and* þe dedis goyng astir him, *and* þat
wheþir þei ben inward or outward dedis.

The meaning of
'charity',
'moral virtue',
'moral virtuous
deed', and
'morally good
thing'
recapitulated.

Eche moral vertu whiche hap outward dedis bi whom he
may be gendrid, or hap outward dedis into whiche he in-
clynep or mouep, hap oon *and* þe same name comoun to him
15 *and* to eche of þilk dedis: as 'rytwisnes', 'obedience', and
so forþ of eche opire vertu or poynt in þe foure tablis. þe
first poynt of þe secunde table, þe first poynt of þe þridde
table, *and* þe first poynt of þe fourþe table han noon suche
outward dedis; *and* perfore þis name 'loue' or 'charite'
20 namyþ þo habitis and her dedis whiche ben inward *and* not
outward.¹

Every moral
virtue which
has outward
deeds, has the
same name for
the virtue and
for the outward
deeds, e.g.
'righteousness',
'obedience'.
But ghostly
love or charity
has no such
outward deed.
Therefore the
name 'charity'
is restricted to
the habit and
inward deeds.

ffadir, if al be trewe what bifore in þis present chapitre 3e
han tauzt, þanne folewip þat where euere *and* how euere
be maad moost cleer teching of moral vertues *and* of moral
25 vertuose dedis, or of dedis comaundid *and* counseilid of
resoun or of feip, þere *and* so is maad moost cleer teching of
goddis comaundementis *and* counseilis *and* of his lawe 3ouun
to a man bi whiche man ouzte serve to him; And where euere
and how euere is maad moost sufficient *and* moost ful teching of
30 moral vertues *and* of moral vertuose dedis, or of dedis comaun-
did *and* counseilid of resoun *and* feip, þere *and* so is made moost
sufficient *and* moost ful teching of goddis comaundementis
and counseilis *and* of his seid lawe *and* seruice; And where
euere *and* how euere be maad moost according or moost
35 compendiose gadering to gider, þat is to seie, moost schort
profitable gadering to gider, of moral vertues *and* of moral

Hence it should
follow that the
clear, sufficient,
full, and com-
pendious teach-
ing of moral
virtues and
moral virtuous
deeds, or of
deeds com-
manded and
counselled by
Reason or Faith,
is the same
thing as the
clear, sufficient,
full, and com-
pendious teach-
ing of God's
commandments
and counsels.

¹ See *Donet*, Pt. II, chap. xiii.

vertuose dedis, or of dedis commaundid *and* counseilid of resoun or of feip, pere and so is maad moost conuenient or according or moost compendiose to gider gadering of goddis commaundementis *and* counseilis *and* of his seid lawe *and* seruice.

This does so follow.

Therefore, since the tables of Moses do not treat clearly, sufficiently, fully, and compendiously all moral virtues and all moral virtuous deeds; it follows they do not treat clearly, sufficiently, fully, and compendiously all God's commandments and counsels.

Sone, al pis y graunte, | for al pis dryuing *and* concluding 10^a may no man avoide.

ffadir, panne ferpir pus: Sipe in pe tablis of moyses, at pe leest to seie, ben not tauzt moost cleerli, moost sufficientli *and* moost compendioseli alle moral vertues *and* alle moral 10 vertuose dedis, or dedis commaundid *and* counseilid in doom of resoun *and* of feip; *and* more myzt be seid pat not verrili, sufficientli, or fully ben alle moral vertues *and* alle moral vertuose dedis, or alle goddis comaundementis *and* counseilis, tauzt in po ij tablis, as may be seen bi processe in pis same 15 book in pe ije partye; it folewith of pe leest seiying pat in pe tablis of moyses ben not moost cleerly, moost fully, or sufficientli, *and* moost compendiosely tauzt goddis commaundementis, hise counseilis, his lawe *and* his seruice. but it folewip pat, how fer pilk tablis ben from pe cleer, 20 sufficient, ful¹ *and* compendiose tretreng of moral vertues *and* of moral vertuose dedis, tauzt bi crist *and* hise apostlis, *and* conteyned scateringly here *and* pere in pe newe testament *and* in moral philosophie, *and* gaderid to gider bi doctouris *and* opire clerkis into bokis *and* treticis of moral vertues, 25 cleyenly perupon foormed *and* writen, so fer ben po tablis from pe cleer, sufficient, ful *and* compendiose teching *and* tretreng of pe commaundementis *and* counseilis of god.

This does so follow. Fuller proof may be seen in the *Donel*, Pt. II, chaps. iv-ix.

Sone, al pis y must nedis graunte, hope for pe proof nowe made, *and* for largir proof in pe secunde partie of pis same 30 book, fro pe begynnyng of pe iiij^e chapitre into pe eende of pe ix^e chapitre. And zitt more panne pis folewip of pe opire bfore my seiying, whiche y wole not conclude *and* dryue oute here, but in pe ije partie of pis present book.²

And perfore moche wondir myzt a³ wel learned clerk haue 35 vpon pe greet, ouer long woned rudenes of newe doctouris

¹ MS. *sufficientful*.

² Chaps. iii, vi-ix.

³ a overwritten in MS.

and of her now folewers, whiche, withoute enye nede, and withoute enye resoun, and wipoute þe peplis profite, 3he, azens nede, azens resoun, and azens þe profite of þe peple, cleeven to moyses tablis so ouer tendirly, and as for al hool and
 10^b sufficient commaunde|mentis of god displaien hem so bisily. And, as y trowe, þis is oon cause whi¹ goddis comaundementis ben kunned so sengli² and so simpli; bi cause alle vertues and alle moral vertuose dedis comaundid mowe not in þilk x wordis of moyses tablis be seen so soon and so
 10 clearly, by gadering and reduccioun made into hem so fer fet and so straungeli, and bi logging of alle moral vertues and of alle moral vertuose dedis in hem in so narrow a place so streitly and vnaccordingly.

The attempt to reduce all the commandments of God to the ten commandments of Moses is a stumbling-block to the people.

[iiije chapitre]

15 [F]Adir, what processe is þanne to be maad forto knowe and teche and noumbre cleerly and sufficiently, and þerwip al compendiosely, þat is to scie, schortly, profitably, alle moral vertues comaundid bi resoun or feiþ, or counseilid bi resoun or feiþ, and so in þat alle goddis comaundementis and
 20 alle goddis counseilis?

THE FOURTH MATTER: GOD'S LAWS. How can moral virtues, i. e. the laws of God, be adequately classified?

Sopeli, sone, þis processe may be made, as schal be schewid in 'þe lasse book of cristen religioun', þe first trety, and in 'þe prouoker'. Eche moral dede comaundid or counseilid of resoun or of feiþ, And þerfore eche moral vertuose dede
 25 comaundid or counseilid of god, we owen to do immediatly, or at þe next, anentis god, anentis vs silf, or anentis oure neiþbours. And ferþirmore, as is schewid in þe book clepid 'þe prouoker', toward þe eend, and bettir in 'þe lasse book of cristen religioun', eche suche dede to be doon bi comaundement or counseile of resoun or of feiþ for him silf, anentis
 30 god immediatly or at þe next, is forto lyue to god goostly, obediently, riztwisly, mekely, trewly, benyngneli, or largely, And bi dedis herto seruyng meenaly; ech suche dede to be doon bi comaundement or counsel of resoun or feiþ anentis
 35 vs silf at þe next, is forto lyve toward vs silf goostly, fleischely, worldly, clenly, honestly, paciently, douȝtily, or largely, and bi dedis þerto perteynyng meenaly; Eche suche

All moral virtuous deeds, or all the commandments of God, may be considered under three heads: Our duty towards God, our duty towards ourselves, and our duty towards our neighbour.

The seven points of our duty towards God.

The eight points of our duty towards ourselves.

¹ MS. *whiche*; *che* being underdotted.

² After *so*, the MS. has *sens*, crossed through.

The eight points of our duty towards our neighbour.

Thus these twenty-three points and their corresponding meenal virtues include all moral virtues towards God, ourselves, and our neighbour.

Hence the virtues of God's moral law may be divided under three heads:

- (1) Our duty towards God: vij points.
- (2) Our duty towards ourselves: viij points.
- (3) Our duty towards our neighbour: viij points.

These three classes may be called the three 'tables' of God's law.

There is really no need to make a separate table for meenal moral virtues, since they are indissolubly connected with their corresponding eendal moral virtues.

dede to be doon bi comaundement or counseil of resoun or of feip anentis oure neizbore at þe nexte, is forto lyue toward him goostly, attendauntly, ryztfully, mekely, | accordingly, 11^a Treuly, Benyngneli, or largely, and bi dedis helping to pese menali.

5

wherfore folewith þat alle moral dedis according to resoun and to feip, and þerfore alle moral vertues commaundid or counseilid bi resoun or feip, and alle comau[n]dementis¹ or counseilis of god ben conteyned in pese now seid xxiiij poyntis, with herto hem helping meenal moral vertues, whiche 10 xxiiij poyntis ben named in an opir maner þus: To god goostlines, obedience, ryztwisnes, mekenes, treuþe, benyngnite, larges, and meenal worching into eny of hem; To us silf goostlyhode, fleischlihode, worldlihode, clenness, honeste, pacience, douztynes, larges, and meenal worching into eny 15 of hem; To oure neizboris goostlihode, attendaunce, ryztwisnes, mekenes, accordingnes, treuþe, benyngnite, larges, and meenal gouernaunce into eny of hem.

ffadir, it apperith wel bi þoure now afore goyng proces þat þe poyntis or vertues of goddis moral lawe ben soortid 20 into iij parcellis, bi þis þat summe of hem ben oure gouernauncis anentis god at þe next, a[n]d¹ summe anentis vs silf at þe next, And summe anentis oure neizboris at þe next; and þat þe first of þo parcellis conteyneth vij poyntis, þe ij conteynyth viij poyntis, and þe iij^e viij poyntis. 25

Sone, þou seist soop, and pese iij parcellis or soortis mowe wel be clepid þre 'tablis' of goddis moral lawe.

And for as moche as eche moral meenal vertu² or eche moral meenal vertuose dede into enye of pese now rehercid moral vertues or moral vertuose dedis, in þat þat he is a 30 meenal vertu or a meenal vertuose dede to an opir anentis his eendal vertu or eendal vertuose dede,² is in þe same moral gendre or moral kynde or poynt in whiche is þe eendal to whom he is meene, and þat for as moche as oon and þe same or euen lijk principal moral goodenes muste nedis be 35

¹ n omitted in MS.

² See *Falewer*, Pt. I, chap. xxvii: 'þer is oon goodnes which is fynal principal and eend to opire goodness . . . and þer is

meenal goodnes into þis now seid fynal goodnes, þat is to seie, a goodnes beyng meene ledyng into þe seid moral and honest goodnes.'

in þe [meenal]¹ dede helping into hem, as schal be open in
 'þe lasse book of cristen religioun', þe first treti, þerfore it
 needith not þat to eny meenal vertu be sette for him silf
 11^b a seuerall place diuerse fro | þe place of þe eendal vertu to
 5 whom he seruyþ in eny table of moral gendris of vertues.

and, for lijk skile, sipen alle þe same or alle even lijk
 moral goodnes is in þe inward dede of willing or nylling *and*
 in þe dede whiche is bi it comaundid to be as execucioun
 þerof, eche such executive dede of willing good to eny persoon
 10 *and* of nylling yuel to eny persoon is in þat, *and* as for þat,
 in þe same table *and* in þe same poynt in whiche is þe
 inward willing or nylling of whiche he is þe execucioun or
 þe executive dede.

The executive
 deeds of willing
 and nilling are
 in the same
 points and in
 the same Table
 as their inward
 deeds of willing
 and nilling.

ffadir, is þis now seid soorting or parcelling of tablis þe
 15 best *and* profitablist þat may be assigned into þe forþ teching
 of goddis moral lawis *and* seruycis?

Is this classifi-
 cation under
 three tables the
 best?

Sone, þei ben sufficient. neuerþeles it is bettir *and* more
 profitable þat meenal vertu, takun as it were in general, as
 it were bi him silf, be departid *and* braunchid ferþir into
 20 his membris forto make þerof oon table as bi [him]² silf,
 þanne þat noon such braunching þerof be made. for ellis
 þe teching of meenal vertu were ouer derk *and*, as it were,
 ouer general *and* ouer confuse *and* ouer schort *and* scant
 into þe leernyng of cristen men; namelyche sipen manye of
 25 hise membris ben named famosely bi solempne names, as
 schal appere aftir bi names of vertues in þe iiij^e table, whiche
 schal be made þe first table.

It is clearer to
 make a separate
 table for the
 meenal moral
 virtues.

And aȝenward, if meenal moral vertu in general schulde
 be braunchid oute into his spicis, þanne, sipen þe same
 30 kindes or gendris of meenal vertues of þe first dede, sooit, or
 parcel, or table, serueþ into vertues of þe ij^e *and* of þe iij^e
 seid sootis *and* parcellis or tablis, as is now here bifore seid,
and as schal be seen whanne þei schulen be namyd, herof
 wolde folewe þat þries of þe same meenal vertues *and* of her
 35 braunches *and* spicis, *and* vndir hir same names, mencion
 schulde be made in þe soorting, tabling, *and* parcelling of
 goddis moral lawis; fforwhi oonys in þe first seid soort or
 parcel, *and* eftsoone in þe ij^e seid soort *and* parcel, *and* þe

Three tables of
 meenal moral
 virtues, corre-
 sponding to the
 three tables of
 eendal moral
 virtues, might
 be made. But
 that would be
 too cumbersome.

¹ MS. *eendal*.

² Omitted in MS.

ii^e tyme in þe ii^e seid soort *and* parcel. And forto þus do *and* procede in displaiyng goddis | moral lawis wolde be ouer 12^a longe *and* tediose *and* vnlusty to þe heerers *and* leerners, *and* it wolde be ouer vnecraftiose *and* vnformal to þe techers.

One table of
meenal moral
virtues is
sufficient.

And þerfore, sone, it semep to me as moche bettir for to 5 gadre to gider bi hem silf þe *meenal* poyntis of þe iij soortis or tablis, *and* name hem in her gendre, or general kynde, þus, '*meenal* moral vertu'; *and* þanne departe *and* braunche *meenal* moral vertu into his spicis, *and* of his braunching into spicis make oon opire table, soort, *and* parcel bi him 10 silf, *and* sette him bifore þe opire iij rehercid tablis, bi cause þat meenys han a dewe ordre forto go bifore þe þingis into whiche þei ben meenys. Neuerþeles, þe ful, hool out braunching of *meenal* moral vertu into his spicis, making þe hool first table, schal not be sette here, but so moche þerof 15 oonly, how moche is of bihoueful nede to be tauzt *and* leerned.

The table of
meenal moral
virtues shall be
called the
'First', because
means precede
ends.

and so, at þis tyme, forto sette oute *and* expresse goddis moral lawis, as it is sufficient into cristen mennys necessarye leernyng, þe first table of goddis lawe schal conteyne þese viij 20 poyntis of *meenal* vertu: þat is to seie, forto gouerne vs leernyngly, preisyngly, dispreisyngly, preiyngly, þankingly, worschippingly, disworschippingly, *and* sacramentyngly.

The eight *meenal*
moral virtues of
the FIRST TABLE
rehearsed.

And þat þe i^e, ii^e *and* iii^e tablis conteyne eendal vertues þus: þat þe i^e table conteyne þese vij poyntis: þat is to seie, 25 þat þe i^e table conteyne þese viij poyntis: þat is to seie, forto lyue *and* gouerne vs anentis god at þe next, goostly, obediently, riȝtwisly, mekely, treuly, benyngneli, *and* largeli.

The seven
eendal moral
virtues towards
God of the
SECOND TABLE
rehearsed.

And þat þe ii^e table conteyne þese viij poyntis: þat is to seie, forto lyue *and* gouerne vs silf anentis vs silf at þe next, goostly, fleischely, worldly, clenly, honestly, patiently, 30 douȝtli, *and* largely.

The eight *eendal*
moral virtues
towards our-
selves of the
THIRD TABLE
rehearsed.

and þat þe iii^e table conteyne þese viij poyntis: þat is to seie, forto lyue *and* gouerne us anentis oure neizboris at þe next, Goostly, attendauntly, riȝtfully, mekely, accordingly, treuly, benyngnely *and* largely.¹ 35

The eight *eendal*
moral virtues
towards our
neighbour of the
FOURTH TABLE
rehearsed.

Will not the
justice of this
classification

ffadir, here a man myȝt wondre vpon ȝoure disposing of tablis, in lasse þan ȝe schulen | cleer ȝoure silf; fforwhi ȝe 12^b

¹ The Four Tables are fully set out for reference in the Summary of Contents for Pt. I, chaps. iv-ix.

assignen *and* disposen, at þe fewist, iij tablis forto conteyne alle moral eendal vertues, 3he, *and* þerwip her meenal vertues *and* her executive vertues, in þat, *and* as for þat, þat þei ben meenes or execuciouns to eendal vertues, *and* so forto
 5 conteyne alle moral vertues; *and* 3itt crist, as it wole seme, was contentid wip ij tablis, fforwhi he seiþ þus, *mathew*, xxij *chapitre*¹: 'þou schalt loue þi lord god aboue al þing, *and* þi neizbore as þi silf; in þese ij lovys (þat is to seie, loue to god *and* loue to neizbore) hangip al þe lawe *and*
 10 profecie.' Whiche ij lovys, as it semeþ, maken ononly þe first *and* þe ii^e tablis of oure² eendal vertues, or ellis þe i^e *and* þe iii^e tablis in noumbre of 3oure alle tablis. 3he, *and* seynt poule, as it seemeþ, was content wip oon table; for he seiþ as, *Romans*, 13^e *chapitre*,³ þat 'who ever loueþ his
 15 neizbore fulfilleþ al þe lawe of god.' *and* þis is, as it seemeþ, [þe ii^e table]⁴ of 3oure eendal moral vertues, *and* is þe iii^e of 3oure alle tablis. Wherefore a man myzt argue þat neipir crist, neipir þe apostle powle sawe so fer as þei schulde haue seen in assignyng tablis of goddis moral lawe; or þat
 20 3e seen þerynne ouer fer, or ferþir panne þei sawen.
 Sone, for answer herto, y seie þat, if þe wordis of crist *and* of seint poule, in þe placis now allegid, be wel considerid, it wole be knowe þat euereipir of hem in her þo wordis puttiden alle þe same tablis whiche y putte here;
 25 fforwhi, whanne crist seid þat 'a man schulde loue god aboue al þing, *and* his neizbore as him silf', crist þerynne seiþ pleyntly ynou3 þat a man schulde loue him silf, wip þis, þat he schulde loue god *and* loue his neizbore, ffor ellis he myzte not loue his neizbore as him silf, but if he bifore *and*
 30 eer loued him silf. Wherefore crist spake þere of þre moral lous in general, Of whiche a man schulde haue oon to god, anopire to him silf, *and* þe ii^e to his neizbore. And, siþen þe iij tablis whiche y assigne for al eendal moral vertues
 13^a ben noon opir þan þese same iij general moral | lovys,
 35 conteynyng in sum maner wip hem alle dedis beyng meenys to hem *and* alle dedis being execuciouns of hem, it folewip þat crist in þo his wordis puttid þe iij tablis whiche y here

under Four
Tables be
challenged?

Christ con-
sidered only two
tables: Our duty
towards God,
and our duty
towards our
neighbour.

St. Paul con-
sidered only one
table: Our love
towards our
neighbour.

But the two
tables of Christ
come to the
same thing as
Pecock's Four
Tables.

¹ vv. 37-40.

³ v. 8.

² So MS.; probably an error for 3oure.

⁴ Omitted in MS.

And the one
table of St.
Paul comes to
the same thing
as Pecoock's Four
Tables.

putte of eendal vertues; 3he, and he perwip *and* perynne
puttid þe table whiche y here putte of meenal vertues.

And, in lijk maner, if we weie wel þe allegid wordis of
Seynt poul, no wise man wole seie but þat, whanne he pere
spake of moral loue in general whiche a man ouzte haue to 5
his neizbore, he meenyd of pilk moral loue in general bi
whiche a man schulde loue moraly his neizbore as him silf,
3he, *and* for god; *and* ellis pilke loue were not to a cristen
man vertuose, neipir a poynt of cristis lawe, as schal appere
in 'þe lasse book of cristen religioun' in latyn. *And* if poul 10
vndirstode so of a mannys loue to his neizbore, certis,
þerynne poul vndirstode iij moral louys in general: oon of
a man to god, sipen a man may not loue his neizbore for
god, but if he bifore *and* eer loue god; an opir loue of man
to him silf, sipen a man mai not loue¹ his neizbore as him 15
silf, but if he bifore *and* eer loue him silf; *And* þe iije loue
of a man to his neizbore. *And*, sipen þese iij general moral
lovis, holding wip hem her meenys *and* her execuciouns, as
þei ouzte so holde, ben not ellis þan þe iij bifore seid tablis
of eendal vertues, 3he, not ellis þan þe iij bifore seid tablis, 20
as it is open bi proces here bifore made, folewip wel þat
poul puttij alle þe tablis of goddis moral lawe whiche y here
putte.

How is it that
Christ speaks
of two loves, and
Pecoock of three?

fadir, forsop me pinkith 3e assoilen sufficiently my doute.
but, fadir, how is it trewe þat pilk loues bi whiche a man 25
loueþ god aboue al þing,² *and* his neizbore as him silf, ben
two lovis aftir þe speche of crist now bifore allegid, and 3e
noubren here þe same lovis for iij lovis?

One love men-
tioned by
Christ, viz. to
love one's
neighbour as
oneself, is really
two.

Sone, whanne ij general þingis ben noumbrid as for tweyn,
if oon of þo ij generalys be departid into two spicis of him, 30
þan we mowe make noumbre of ij, or of iij, at oure owne
lust. and so pilk | same lovis whiche crist clepid 'two' 13^b
mowe be clepid 'iij', *and* euereipir cleping is trewe ynou3.

¹ MS. *loue himsilf*; *himsilf* being crossed through and underdotted.

² MS. *alþing*.

[iiij^e chapitre]¹

[F]Adir,² what is³ forto lyue leernynghly, as it is þe first poynt of þe first table?

The FIRST
TABLE.
To live
leernynghly is to
learn the SEVEN
MATTERS.

Sone, it is forto wille, chese, *and* be bisie forto knowe,
5 leerne, *and* kunne *and* panne aftir forto remembre⁴ alle þo
troupis whos kunnyng *and* remembring schulen be meenys
to vs forto governe vs in dedis of oure wil aftir resoun or⁵
feip, anentis god immediatly, anentis vs silf immediatly, *and*
anentis oure neiȝboris immediatly. And, sipen⁶ alle þo
10 troupis mowe be comprehendid *and* conteyned in þese vij
matters, þat is to seie: what god is in him silf, whiche ben
hise benefetis, whiche ben hise punyschingis, whiche is his
moral lawe *and* seruice commaundid *and* counseilid to be
doon *and* to be fulfillid of vs, whiche ben oure natural
15 wrecchidnessis, whiche ben oure wickidnessis, *and* whiche
ben remedies aȝens hem boþe; þerfore⁷ forto lyue leernynghly,
as it is þe first poynt of þe first table, it is for to wille, chese,
and be bisy to leerne, kunne, *and* knowe þese now last
rehercid vij matters.⁷

The SEVEN
MATTERS re-
hearsed.

20 ffadir, whi noumbre ȝe þese vij þingis, or matters, more
þanne opire?

Certis, sone, y⁸ haue now seid þe cause,⁸ for in þese vij
ben conteyned cleerly, fully, *and* compendiosely al þat euer⁹
is necessary a man¹⁰ to knowe forto be a good cristen, goostly
25 lyuer¹¹; Namelyche if a man forȝete not þat alle creaturis
made of god, except peynes of helle,¹² ben hise benefitis ȝouun

Why are these
said SEVEN
MATTERS so
specially
important?

They com-
prise all that is
necessary for a
man to know in
order that he
may live goostly
and win heaven.

¹ Chapter numbered 4 in margin.

² Cf. henceforward *Poore Menis Myrrour*, fols. 5^a, l. 4, to the end of 13^b. At fol. 5^a, l. 4, the correspondence with the *Donet* starts.

For the Prologue and first part of Chapter I of the *P.M.M.* (fols. 3^a to 5^a, l. 4), and for the abbreviated account of Doughtiness (fols. 30^a, l. 7, to 31^a, l. 18), see Appendix to *Donet*.

For description of the MS. of the *P.M.M.*, for points not noted in collation, and for Table of Correspondences between *P.M.M.* and *Donet*, see Appendix to *Donet*.

³ *P.M.M.* inserts *it*.

⁴ *P.M.M.* inserts *þese vij þingis* or *matters*.

⁵ *P.M.M.*, of for or; the or misplaced, and used for *and*, l. 8.

⁶ *P.M.M.* omits *sipen*.

⁷⁻⁷ *P.M.M.* omits *þerfore . . . matters*.

⁸⁻⁸ *P.M.M.* omits *y . . . cause*.

⁹ *P.M.M.* omits *euer*.

¹⁰ MS. *aman*; *P.M.M.* *aman*.

¹¹ MS. *lyuer goostly*, with the marks of transposition; *P.M.M.*, *goostli lyuer*.

¹² In *P.M.M.*, of *hell* is a correction on the margin.

to man. And if he knowe þese vij, him neediþ knowe¹ no ferþir to wynne heuen; ffor þei schulen sufficiently reule h[i]m² in kunnyng³ þoruȝ al contemplative lijf and al actif lijf, as is plainly schewid in þe prolog of þe book 'callid 'þe reule of cristen religioun'.

5

Where these
SEVEN MATTERS
may be learnt.

ffadir, where may a man learne þese seid vij maters?

Sopeli, sone, in þe holy bible⁵, made of þe oolde testament and of þe newe, þei mowe be knowen⁶ | sumwhat, but not¹⁴ cleerly, neipir fully, as it is provid in þe book clepid 'þe iust apprising of holy scripture',⁷ and in 'þe afore crier',¹⁰ and⁸ in 'þe prouoker', and in 'þe represser'.⁸ also⁹ in doctouris writingis, þei mowen be learned sumwhat and scateringly. but in þe book callid 'þe reule of cristen religioun', wiþ þe book 'filling þe iiij tablis', wiþ a fewe mo in 'þe prouoker' and in 'þe fore crier' to þis present book¹⁵ noumbrid and namyd, þei mowe be knowun ordinatly, cleerly, and boþe largely and compendiosely, how moche is nedeful and spedeful, nameliche at þe first, into cristen mennys holy and good lyuyng.

To live prei-
singly is to
declare God's
goodness by
inward [or out-
ward] speech.

ffadir, what is it forto lyue anentis god¹⁰ preisingly, as it²⁰ is þe secunde poynt of þe first table?

Sone, it is forto, at sum whilis, whanne opire grettir seruicis of god, þat¹¹ is to seie, fynal¹² seruycis of god,¹¹ schulen not perbi be lettid, and whanne a man¹³ in his semyng hap nede forto be kyndelyd and quykened into goostly freendful¹⁴ ²⁵ loue toward god or toward him silf, a man forto¹⁵ preise god in him silf, or in his seyntis, or in his benefetis, and in his opire werkis; þat is to seie, forto declare or witesse, bi

¹ P.M.M., to knowe.

² MS. *hem*; P.M.M., *hym*.

³ P.M.M. omits *in kunnyng*.

⁴ In P.M.M., of þe book is a correction on the margin.

⁵ MS. *„bible holy*, with the marks of transposition; P.M.M., *holi bible*.

⁶ In P.M.M. *be knowen* is a correction on the margin.

⁷ 'Bokes made by Bysshope pecock' in margin, and the titles underlined in the

text.

⁸⁻⁸ P.M.M. omits: and in þe prouoker and in þe represser.

⁹ P.M.M., and.

¹⁰ P.M.M. omits *anentis god*.

¹¹⁻¹¹ P.M.M. omits *þat . . . god*.

¹² That is, *eendal* services, as explained in the Second Table, Pt. I, chap. v.

¹³ MS. *aman*.

¹⁴ P.M.M. omits *goostly freendful*.

¹⁵ P.M.M. omits *a man forto*.

inward [or outward]¹ speche, sum excellence or worpines
or goodnes of god in him silf, or in his worchingis, or in
hise seintis, or in enye of hise creaturis.

ffadir, wherto availith suche preising?

The benefits
arising from
such praising :

(1) Love towards
God and oneself.

(2) Separation
from the flesh
and the world.

This second
benefit arises
from the first.

5 Sone, it availith principaly for to gendre *and* contynue
and to kepe in þe preiser greet frendful, goostly welwilling
and loue anentis god *and* anentis a man² him silf, *and* alle
her purtenauncis aftir in þe [xxiiij^e]³ chapitre of þis book
rehercid, *and* for noon opire⁴ principally; for god needip
10 noon of oure preisingis, neipir as for him silf he is in oure
preising amendid, betterid, cherid, or delitid. Neuerpeles,
þe vse of þis office, whiche is preising, may availe forto holde
vp þe preisers consideracioun, mynde, *and* affeccioun wip god,
þat it falle not down vpon worldly *and* fleischli þingis, *and*
15 þanne folewingli to not be amys occupied in hem bi occasioun
14^b or entirmetyng wip hem. But, certis, þis effect or availe | of
preising is includid *and* conteyned in þe opire bifore seid effect
and availe of preising; fforwhi how moche onoly is þe frendful,
goostly welwilling *and* loue whiche we han to god *and* to vs
20 silf, so myche *and* þerbi is þe cleaving *and* oonyng whiche we
han to god, *and* þe departing of oure loue fro þe fleisch *and*
þe worlde. *and* þerfore þis secunde effect *and* availe is
born *and* conteyned in þe first. And bi þis now afore⁵
seid of preising to god, may be knowe what is forto lyue
25 preisingly anentis aungelis *and* men, *and* wherto it availip.

ffadir, what is it forto lyue dispreisingly, as⁶ it is a vertu⁶
of þe first table?

To live dis-
preisingly is to
denounce a
fault, either of
oneself or of
another, by
inward or out-
ward speech.

Sone, it is forto, at sum while, whanne resoun iugip it to
be doon, *and* whanne bettir seruice of god, þat⁷ is to seie,
30 final⁸ seruice to god,⁷ schal not þerbi be lettid, a man to

¹ Omitted in MS., but should probably read *inward or outward*. The point is not very clear. Cf. the varying evidence of pp. 30, 32, 33. The corresponding passage of the *P.M.M.*, fol. 6^b, reads: *inward speche or outward speche*.

² MS. *aman*.

³ Space left in MS., and in *P.M.M.*,

for reference to chapter; the reference is to chap. xxiii of Pt. II.

⁴ *P.M.M.* inserts *eend*.

⁵ MS. *a fore*; *P.M.M.*, *bifore*.

⁶⁻⁶ *P.M.M.* substitutes: *as it is þe iiij^e point*.

⁷⁻⁷ *P.M.M.* omits *þat . . . god*.

⁸ See above, p. 28, note 12.

So that this
fault may be
amended.

dispreise him silf or sum opire creature: þat is to seie,
forto declare, denounce, or witnesse, bi inward speche or
outward speche,¹ sum vnnorþines or vnnobilte, lack, defaute,
wrecchidnes, or vice, trespas, or synne, of him silf or of sum
opire creature, for þis entent: þat he him silf, or þe opir 5
creature, be þerbi brouȝt into mekenes, or into þe depper
mekenes, or into sorowe for his synne, or into removing,²
wipdrawing, or lassyng of³ ouer moche fleischly or worldly
loue had vpon him silf or vpon sum opire creature, or into
warnes and good disposicioun wherbi pryde, or suche seid 10
ouer moche loue, schulen be lettid forto arise.

To liue preiyngli
is to ask God
anything, by
inward or out-
ward speech,
for our own or
our neighbour's
benefit.

ffadir, what is it forto lyue anentis god preiyngli, as it is
þe fourþe poynt and vertu of þe first table?

Sone, it is forto, at sum whilis, whanne opire profitabler
seruicis of god, þat⁴ is to seie, synal⁵ seruicis of god,⁶ schulen 15
not þerbi be lettid, and whanne a man in his seemyng hap
nede to quyk him silf in þe seid loves, and namelich in
moral desiris (whiche here⁶ y clepe 'louys' or 'willingis'⁷)
vpon goddis to come and to be had, a⁸ man forto⁸ aske of
god, bi inward speche in resoun oonly, or þerwip bi outward 20
speche in tunge, or bi opire outward sygne, countenaunce,
or dede occupyng þe stide of | outwarde speche, enye þing 15^a
þat is to oure bihoue or to oure neiȝboris bihoue, in goddis
seruice: as is forȝeuenes of synne, grace to forbere synne,
grace to worche and suffre vertuously, and so forþ of alle 25
opire poyntys whiche ben includid in þe preier y-callid in
latyn 'Pater noster', in þe maner⁹ as þilk preier, 'Pater
noster', is expowned in þe first parti of þe book y-callid 'þe
reule¹⁰ of cristen religioun'.

As we do in the
Paternoster.

The benefits of
prayer re-
hearsed.

ffadir, wherto availith preier maad to god?

30

Sone, it availith principaly to gendre, and contynue, and
kepe in him whiche preie[p]¹¹, þe now seid desires toward

¹ Cf. above, p. 29, note 1.

² MS. *re removing*, the first *re* occurring
at the end of a line; *P.M.M.*, *remouyng*.

³ *P.M.M.* omits *of*.

⁴⁻⁵ *P.M.M.* omits *þat . . . god*.

⁶ See above, p. 28, note 12.

⁶ *P.M.M.* omits *here*.

⁷ *P.M.M.*, *wilnyngis*.

⁸⁻⁹ *P.M.M.* omits *a man forto*.

⁹ *P.M.M.* inserts *of*.

¹⁰ *P.M.M.*, *þeule*, and cross in margin.

¹¹ MS. *preier*; *P.M.M.*, *preieþ*.

god forto haue alle necessaries for him whiche preieþ, *and*
 for opire, into goddis seruice. ffor god neediþ not to be
 certified, or be tauzt, or be remembrid what þingis ben to
 vs necessarye; Neipir he mai be moved, or charmed, or
 5 chaungyd, bi craft of wordis *and* askingis, neipir bi inpor-
 tune or noysum multitude of askingis, as men mowe. And,
 perfore, al þe good of oure preiyng whiche¹ is brouzt forþ
 in vs silf² is now seid: þat is to seie, greet desijr born vpon
 þe þing desirid of vs and askid of god, whiche desire god
 10 moche apprisith, moche allowith, heerip, grauntip, *and*
 rewardip.³ Neuerpeles, bisidis þis auaile, preier auaileþ
 into þe same opire good into whiche now afore is seid preis-
 ing to auaile, þouȝ þis⁴ secunde auaile⁴ of preier be includid
and conteynynd in his seid first auaile. Bi þis now bifore
 15 seid of⁵ preier to god, may be knowe esili what is⁶ forto
 lyue anentis creaturis preiyngli, *and* wherto it availith.

ffadir, what is it for to lyue paukingly to god,⁷ as it is þe
 v^e poynt *and* vertu of þe first table?

Sone, it is forto, at sum whillis, whanne opire profitabler
 20 seruycis of god schulen not perbi be lettid, *and* whanne a
 man in his semyng haþ nede to quyke him silf in þe seid
 lovis to god *and* to him silf, and nameliche in moral desiris
 (whiche y clepe here⁸ 'loves' or 'willingis'⁹) vpon goodis to
 come *and* to be had, seie *and*¹⁰ be aknowe¹⁰ to god, bi inward
 25 speche in resoun oonly, or perwip bi outward speche in
 tunge, or bi opire outward signe, countenance, or dede¹¹
 15^b occupiyng þe stide of speche, þat | he haþ receyuid benefete
 or benefetis of god, *and* þat he haþ cause forto in sum
 maner¹¹ of vndirstonding aȝen quyte god fully, or sumwhat,
 30 in seruice for poo¹² benefetis doon of god, *and* receiued into
 þe seier, or into sum opire persoon whom he loueþ.

To liue paukingly is to acknowledge God's benefitis by inward or outward speech.

¹ Omitted in *P.M.M.*

² *P.M.M.* inserts *which* here.

³ Cf. below, p. 46.

⁴⁻⁴ *P.M.M.*, þese ij auailes.

⁵ *P.M.M.* omits *of*.

⁶ *P.M.M.* inserts *it*.

⁷ *P.M.M.* omits *to god*.

⁸ *P.M.M.* omits *here*.

⁹ *P.M.M.*, wilnyngis.

¹⁰⁻¹⁰ *P.M.M.* omits: *and be aknowe*.

¹¹⁻¹¹ *P.M.M.* runs: *or dede þat he wole in sum maner*, *and* then the parallelism continues.

¹² *P.M.M.* substitutes *certeyne*.

The benefits
of such
thanking.

ffadir, wherto availiþ þanking made to god?

Sone, forto quyke a man þe feruentlier *and* þe hertlier to performe *and* fulfille sum seruicis to god whiche he seiþ generally, or specialy, in þilk þanking him forto do to god. *and* so þanking serviþ into gendring, nurischung, *and* 5 encreasing of moral desiris forto do seruicis of god *and* to god, wiþ þe opire availes wherto preising *and*¹ preiyng serven.

To live wor-
shipingly is to
declare God's
excellence by
other means
than by inward
or outward
speech.

ffadir, what is it forto lyue anentis god worschipingly or honouringly, as it is þe vj^e poynt of þe first table? 10

Sone, it is forto at sum whilis, whanne opire fynal² seruycis of god, aftir doom of resoun more profitable to be doon, schulen not perbi be lettid, *and* whanne a man in his semyng [ha]þ³ nede to make bisynes forto gendre freendful, goostly loue toward god or toward him silf, worschiþe or 15 honoure god, þat is to seiþe, declare or witnesse bi dede, as of bowing or louyng vs silf ynneforþ⁴ in þe vndirstonding, or in þe ymaginacioun, or ellis bi signe, countenaunce, or dede withoutforþ, dyuers⁵ from outward word,⁶ sum excellence, or worþines, or goodnes of god, being in him silf, or beyng in 20 hise worchingis, wrouzt bi him into hise seintis, or into enye of hise creaturis.

The benefits of
worshipping,
and the differ-
ence between
praising and
worshipping.

ffadir, wherto availiþ enye such worschipping?

Sone, it availiþ to þe same effect to whiche availiþ preising; fforwhi⁶ bitwixe preising⁶ *and* worschipping is noon opire 25 difference saue þat preising is made bi outward speche, *and* worschipping is made bi opir outward signe, countenaunce, or dede.⁷ And herbi may liztli be knowe what is forto lyue anentis aungels *and* men worschippingly, and wherto it availith. 30

To live dis-
worschippingli is
to denounce a

ffadir, what is⁸ forto lyue disworschippingli, as it is þe vij vertu of þe first table?

¹ P.M.M. omits *and*.

² P.M.M. omits *fynal*. See above, p. 28, note 12.

³ MS. *wiþ*: P.M.M., *haþ*.

⁴ P.M.M., *wiþinforþ*.

⁵⁻⁶ P.M.M. omits *dyuers . . . word*.

⁶⁻⁶ From foot of page in P.M.M.; omission mark in text.

⁷ Cf. above, p. 29, note 1.

⁸ P.M.M. inserts *it*.

- 16^a Sone, it is forto, at | sum while, whanne resoun in ip it¹ to be doon, *and* whanne bettir² seruice of god schal not perbi be lettid, a man to disworschip him silf or sum opire creature³; þat is to seie, forto declare, denounce, or witnesse, 5 *withinne* forþ or wiþoute forþ, bi sum signe or tokun diuerse fro inward *and* outward speche⁴ of⁵ word, sum vnworþines or vnnobilte, lacke, defaute, or⁶ wrecchidnes, or vice, trespase, or synne, of him silf or of þe opire creature, for þis entent: þat he him silf, or þe opire creature, be perbi 10 brouzt into mekenes, or into þe⁷ depper mekenes, or into sorewe for his synne, or into removing, wiþdrawing, or lassing⁸ of ouer myche fleischly or worldli loue had vpon him silf or vpon sum opir creature, or into warnes *and* good disposicioun þat pryde, or þis seid ouer moche loue, not 15 arise; as whanne a man⁹ weriþ sak cloop, or puttiþ askis vpon his heed, or goop bare foot *and* in symple *and* pore araye, or beriþ in his hond sum pore, vnworþi sticke or staf, or makip such þingis be sette nyȝe aboute him.

fault, either our own, or another's, by other means than by inward or outward speech.

So that this fault may be amended

- ffadir, what is it forto lyue¹⁰ sacramentaly, as¹¹ it is þe 20 viij membre of þe first table? ¹¹

To live sacramentaly is to receive Christ's sacraments duly.

Sone, it is forto receyue cristis¹² sacramentis, þat is to seie, bapty^m *and* opire, dewly.

ffadir, how receyuiþ a man bapty^m dewly?

What is meant by receiving Baptism duly.

- Certis, sone, if he be of sufficient age¹³ *and* of sufficient 25 vndirstonding whanne he it receiuiþ, he must be repentaunt for alle hise mysdedis afore don, *and* he must be in ful wil *and* purpos, wiþ al bisines, to forbere mysdedis in tyme from þens aftir to come; he must aske forȝeuenes of mysdedis passid, *and* grace forto¹⁴ forbere mysdedis *and* to 30 fulfille vertues in¹⁵ tyme to come¹⁵, in þilk ful *and* hool bileeue whiche is tauȝt bi crist *and* his apostlis—of whiche

¹ it overwritten in MS.

² See above, p. 28, note 12.

³ P.M.M., *creaturis*.

⁴ Cf. above, p. 29, note 1. P.M.M. reads
fro outward speche only.

⁵ P.M.M., *or*.

⁶ P.M.M. omits *or*.

⁷ P.M.M. omits *þe*.

⁸ MS. *orlassing*.

⁹ MS. *aman*.

¹⁰ P.M.M. inserts *anentis* god.

¹¹⁻¹² P.M.M. omits *as . . . table*.

¹² P.M.M., *his*.

¹³ *age* overwritten in MS.

¹⁴ P.M.M., *to*.

¹⁵⁻¹⁶ P.M.M. omits *in . . . come*.

Where the articles of Christian belief may be found.

bileue þe articles ben tauzt largeli in þe book y-callid 'þe reule of cristen religioun', and more schortely þei schulen be¹ rehercid in² þis same book, in þe first chapitre of þe ij^e partie², and ben also sett forþ in a ful compendiose maner in þe book clepid 'þe prouoker of cristen peple'; | And he^{16b} must remembre him silf vpon þe eende and³ entent for whiche baptyme was ordeyned, and conforme him to þe same entent and purpos. And if he þat schal be baptizid be not of sufficient age, or not of sufficient witt and discrecioun, whanne⁴ he receiuiþ baptym,⁴ þanne he is excusid¹⁰ from þis þat is now seid into tyme he come into sufficient discrecioun to perfoorme what is now⁵ seid.

The purpose for which Baptism was ordained.

ffadir, into what entent and purpos ordeyned god baptyme to be receivid?

Sopeli, sone, þat þe receyver, in it receiuing, schulde make¹⁵ a couenaunt wiþ god to kepe al þat is now afore⁶ seid; and þat he schulde in þis wise remembre him þat crist, bi meryt of his blood scheduling, waschip his synnes awaie, as þe watir waischip, at þilk tyme, his body; And þat he owith to be dede and biried from al his oold mys lyuyng, and to arise²⁰ into a new⁷ lyuyng, as his body is biried in þe watir, and arisiþ vp from þe watir, and as crist lay deed in þe sepulchre, and arose into a newe lijf from þe sepulchre. and for þat baptym schulde be a signe⁸ and a remembratise tokene⁹ of þis now seid couenaunt, and also of þis now seid conceitis⁹,²⁵ perfore was baptym ordeyned, as may be takun of seint poul, Romans, vj^e¹⁰ chapitre.

What is meant by receiving the Eucharist duly.

ffadir, how receiuiþ a man þe eukarist dewli?

Sone, if he be of sufficient age and of sufficient witt and discrecioun whanne he it receiuiþ, he must take þe eukarist,³⁰ not as opire comoun or vsual meete and drynk, as diden men

¹ For *schulen* be, the *P.M.M.* substitutes *ben*.

²⁻² *P.M.M.* reads: in *þe donet, þe parti, þe chapitre*, spaces being left for the references.

³ *P.M.M.* inserts *þe*.

⁴⁻⁴ *P.M.M.* omits *whanne . . . baptym*.

⁵ *P.M.M.*, "*nowe*" *is*, the oblique

dashes denoting transposition.

⁶ MS. *a fore*.

⁷ MS. *anew*.

⁸ MS. *assigne*; cross under first *s*.

⁹⁻⁹ *P.M.M.* reads: *tokene of þese now seid conceitis*.

¹⁰ Space left for reference in *P.M.M.*

of corinthe in poulis daies, i^a corinthies, xj^e chapitre; and he muste be in charite, þat is to seie, in dewe loue toward god and his neiȝboris, and be in wil to contynue þerynne, and be sory for alle defaultis þer azens afore doon; and he muste remembre him silf vpon þe entent and purpos for whiche þis sacrament was ordeyned, and he muste co[n]forme¹ him þerto. and if þe receiver be not of so sufficient age and discrecioun as is now² seid, he is, as for þanne, into tyme he come into sufficient discrecioun, ful excusid of þis charge.

ffadir, to what purpos; entent, and eende ordeined god
17^a þe eukarist | to be receivid and hauntid?

The purpose for which the Eucharist was ordained.

Sopeli, sone, for þat þe receyver, in þe eukarist receiving, schulde ofte remembre him silf þerbi vpon cristis holy lijf
15 and passioun, and vpon his benefetis and his lawe, and folewingly schulde take and make a sad purpos to god³ þat he wole be oon to god and to his neiȝbore in charite, and in keping vertues and þe lijf whiche crist kepte and tauȝte in erpe; riȝt as þilk signes whiche he eetip and drinkip ben
20 made, or seemen to be made, oon to him, or ioynyd to him, in his bodili substaunce. And forto make ofte þis remembraunce and oft þis purpos, was ordeynyd þe eukarist ofte to be eten and drunken, as to be⁴ of þis seid⁵ purpos a remembrauncyng tokene, or signe of witesse þerof, as may be
25 takun, luke, þe xxij^e chapitre, and I^a corinthies, xj^e chapitre. And,⁷ þerfore, if enye man receiveþ⁸ þis sacrament of eukarist; or þe sacrament of baptym, wip contrarye entent þan it signifiep and bitokenep to be takun and vsid fore, he is in þilk receiving fals and double and scornynge to⁹ god,
30 And þerfore he must needis greuously¹⁰ in þat¹⁰ do synne.

¹ MS. *conforme*; *P.M.M.*, *cōforme*.

² *P.M.M.*, *now is*.

³ *P.M.M.* inserts: þouȝ without newe bond and couenaunt.

⁴ *P.M.M.* inserts *ofte*.

⁵ *P.M.M.* omits *seid*.

⁶ Space left for reference in *P.M.M.*

⁷ In the margin of the *P.M.M.*, by the side of the following passage, is written

in a much larger, sixteenth-century hand: 'Transsubstantiation not knowne'. Pecock was accused of heresy on this point. See Babington's *Introd. to Rep.*, pp. xlii, footnote 1, and lxxii, footnote 1.

⁸ *P.M.M.*, *receyue*.

⁹ *P.M.M.* omits *to*.

¹⁰⁻¹⁰ *P.M.M.*, in þat greuoueli.

¹No more of sacramentis here, bi cause þat of þese *and* of opire sacramentis large doctryne is ȝouun in 'þe book of sacramentis', *and* in opire bokis to h[i]m² vndir *seruyng*.¹

[v^e chapitre]

THE SECOND TABLE.

There are seven moral virtues in the SECOND TABLE.

The moral virtues of the SECOND TABLE rehearsed.

To live to God *goostly* is to will to God what is not in our power to make Him have, or lack.

This *goostlihode* is one species of our friendly love towards God.

[F]Adir³, how manye moral *vertues*, comaundis or coun- 5 seilis, ben of þe ije table?

Sone, vij.

ffadir, whiche vij?

Sone, anentis god goostlynes,⁴ obedience, riȝtwisnes, meke- 10 nes, treupe, benyngnite, *and*⁵ larges⁶.

ffadir, what is⁷ forto lyve anentis god goostly⁸, as it is þe first poynt of þe ij table?

Sone, it is forto wille⁹ to god al his good, whiche is not in a¹⁰ creaturis power for to make him haue, or not haue, *and* lacke: as ben his myzt, his wisdom, his loue, his mageste, 15 *and* suche opire. þis goostlihode¹¹ is oon spice¹² of þe al, hool, freendful welwilling *and* loue whiche we owen to god.¹³ *and* þis spice of freendly loue toward god, as wel as opire spicis of freendly loue toward god, we schulen haue *and* paie to god aboue al freendly lounes to creaturis, *and* of al oure 20 herte, of al oure soule, | *and* of alle oure strengþis. *and* how 17^b al þis is to be vndirstonde is sumwhat tauȝt in þe ije partie of 'þe¹⁴ moore book of¹⁴ cristen religioun', þe iije treti,

¹⁻¹ P.M.M. substitutes: *More of sacramentis maye be seen in þe book of sacramentis*.

² MS. *hem*.

³ Cf. henceforward P.M.M., ij^e chapitre, fol. 14^a to 14^b (end).

⁴ P.M.M. reads *loue*, and names *larges* next.

⁵ *and*, overwritten.

⁶ *larges* comes second in the list in the P.M.M.

⁷ P.M.M. inserts *it*.

⁸ P.M.M., *louyngli*.

The Point is lettered *a* in red in margin of the P.M.M. to denote its being the First Point of the Second Table according to the reckoning of the P.M.M. (fol. 14^a). The other Points are similarly lettered in the

margin of the P.M.M. as a guide, the Points not being treated in the same order as that given in the list (fol. 14^a). See Appendix for Table of Correspondences between P.M.M. and *Donet*.

⁹ P.M.M., *wilne*.

¹⁰ P.M.M. omits *a*.

¹¹ P.M.M., *loue*.

¹² P.M.M., *speche*, with the *h* underdotted to denote deletion.

¹³ P.M.M. inserts: *as is open bi þe book clepid þe suffiçience of þe iiij tablis*.

¹⁴⁻¹⁴ P.M.M. omits *þe moore book of*. It is not clear whether this 'moore book of cristen religioun' is the *Reule* or a still larger work. In *Donet*, p. 15, l. 27, a second part of the *Reule* is referred to. See *Introd.*, Section I, A.

and¹ in 'þe book of feip, hope and charite¹,' and in þe book 'filling þe iiij tablis'.

purtenauncis to þis now seid freendful, welwilling loue, in þe vndirstonding þerupon ȝouun in þe first partie of 'cristen 5 religioun', þe iiij^e treti, þe []² chapitre, ben þese viij³ in þe sensual appetitis and in þe herte: þat is to seiȝe, passional love, hate, desijr, drede, gladnes, sorynes, reup,³ schame, and⁴ opir lijk viij⁴ passiouns vndir þe same names in þe ouerer appetite or wil: þat is to seiȝe, passional love, hate, 10 desijr, drede, gladnes, sorynes, roupe⁴, and schame.

Of⁵ passional drede ben ij maners: oon whiche is drede forto offend god and to lese his love, whiche is callid 'soneli drede'; Anopir is drede forto falle into peyne or punysching, whiche is callid 'boond drede', or 'seruyle drede'.⁵ More⁶ 15 of þese passiouns schal be seid aftir in 'þe folewer to þe donet'.⁶

ffadir, what is forto lyue anentis god obediently?⁷

Sone, it is forto obeie and kepe hise lawis of kynde assignyd to vs, summe bi his commaundement, and summe 20 bi his counseiling; and forto obeie to alle hise voluntarie assignementis and positive ordinauncis, and to receyve hem and fulfille hem, as fer forþe⁸ as we knowen his wil to be þat we so schulde do, bi witnessing of his holi scripture, as ben þese: forto⁹ loue god moost of alle, and oure neiȝbore 25 as vs silf; and⁹ forto allowe, receyue, and honoure þe¹⁰ newe preesthode¹⁰ sette forþ in his church of þe newe lawe; and forto heere þe preestys perof, and to receyve goddis loore and sacramentis of hem; and forto obeie to hem, as¹¹ whanne

The passions pertaining to our love towards God:

(1) Eight in the sensual appetites and the heart.

(2) The corresponding eight in the Will.

The distinction between 'sonlike' dread and 'servile' dread.

To live to God obediently is to keep His commandments and counsels.

These commandments and counsels rehearsed.

¹⁻¹ and . . . charite omitted in *P.M.M.*

² Space left in MS. and in *P.M.M.* for reference.

³ *P.M.M.*, vij; reup being omitted.

⁴⁻⁴ *P.M.M.* substitutes: and þese vij; roupe being omitted.

⁵⁻⁵ *P.M.M.* omits *Of passional drede* . . . seruyle drede.

⁶⁻⁶ *P.M.M.* reads: *More of þe passiouns schal be seid aftir in þe iij parti of þe donet*; this may therefore be the same

thing as the *Folewer*. See *Introd.* to *Donet*, Section III; *Folewer*, Pt. I, chaps. xviii-xx.

⁷ This Point is taken in the *P.M.M.* after largeness, righteousness, and meekness, fols. 17^b, l. 5, to 18^a, l. 19, and is lettered c in red in the margin of the *P.M.M.* See *Donet*, p. 36, footnote 8.

⁸ MS. *ferforþe*.

⁹⁻⁹ *P.M.M.* omits *for to* . . . and.

¹⁰⁻¹⁰ *P.M.M.* runs: *his new preesthode bi hym*.

¹¹ *P.M.M.* omits *as*.

euer þei iustly for oure open defaultis putten vs¹ oute of cristen, or sauēd mennys comuning^{2, 3} or felawschip³; and forto be receiuid aȝen⁴ bi hem into cristen mennys felawschip³ and comunyng³ whanne we leeuē þe same defaultis; and for to be bi hem⁵ of oure synnes assoilid whanne we schryven⁵ vs to hem | of þe same synnes, and⁶ so of opire⁶; And in 18^a lijk maner to alle⁷ goddis voluntarye posityve assignementis ordeined⁸ al redy, and to alle opire,⁸ in caas þat he enye suche wole make, ordeyne, schewe, or reule; þouȝ⁹ it so be þat þe kepingis of þe same counseilis of god and of lawe of to kinde be in opire tablis bi and aftir sum opir consideracioun.⁹

Where teaching on the Christian priesthood may be found.

how cristen preesthode, with hise officis,¹⁰ in his sum maner is of lawe¹¹ of feiþ, is tauȝt and declarid sumwhat in þe first partie of 'cristen religioun', þe [iiij]¹² trety, þe [xvj]^{12 15} chapitre, and more¹³ in þe first partie of 'þe iust apprising of holy scripture', and in 'þe book of preesthode'.¹³

To live to God riȝtfulli or justly, is :
(1) To perform our promises made to God, whether thereto is set oath or vow, or no.

ffadir, what is it forto lyue anentis god riȝtfulli, or iustly?¹⁴

Sone, it stondip in two maners: Oon is, whanne euere²⁰ and¹⁶ how of[te]¹⁶ euere we wolen, or schulen to god make couenauante or boond of biheest, bi worde, or bi opire signe or dede occupying þe stide of worde, vpon eny ping to be of vs doon, or left vndoon, in tyme to come, to¹⁷ whiche we weren bifore free¹⁷, þat we perfoorme pilke boond and²⁵ couenauant, bi cause þat bi pilke boond growip to god a riȝt¹⁸ forto cleyme pilk dede bihestid in boond and couenauant,

¹ P.M.M. inserts *denouncingli*.

² On erasure in MS.

³⁻³ P.M.M. simply *mennys soorte*.

⁴ P.M.M. inserts *denouncingli*.

⁵ P.M.M. inserts *at þe leeste denouncingli*.

⁶⁻⁶ P.M.M. omits: and . . . *opire*.

⁷ P.M.M. inserts *opire*.

⁸⁻⁸ P.M.M. omits *ordeined . . . opire*.

⁹⁻⁹ P.M.M. omits *þouȝ . . . consideracioun*.

¹⁰ P.M.M., *office*.

¹¹ P.M.M. inserts here: of *kynde* and in his sum opir maner is of lawe.

¹² Spaces in MS. and P.M.M.; reference

supplied from Gairdner's monograph, pp. 48-9.

¹³⁻¹³ P.M.M. runs: *And more þerof schal appere in þe boke of sacramentis and in þe boke of preesthode*.

¹⁴ Cf. henceforward P.M.M., fols. 16^a to 17^a, l. 2. This Point of *riȝtwisenes* is lettered *d* in red in the margin of the P.M.M. See *Donet*, p. 36, footnote 8.

¹⁵ P.M.M., *or*.

¹⁶ MS. *of*; P.M.M., *ofte*.

¹⁷⁻¹⁷ P.M.M. omits to . . . *free*.

¹⁸ MS. *arigt*.

and¹ also ellis we schulde breke oure promys¹, and þat
whepir to pilk boond made, oop or vowe be ioyned and
sett, or no; so þat þe mater and dede bihiȝt in boond to god
be honest and profitable into goddis seruyce, alle pingis seen,
5 and for alle tymes considerid; And so þat it be seen, in
doom of avised resoun, profitable or needful þat we sette to
such oop or vowe to þe seid biheestis in to þis eend, þat we
be þe more, and þe ofter, and þe spedelier² remembrid and
stirid to perfoorme þo³ biheestis; þouȝ,⁴ aftir sum opir skile
10 and consideracioun, alle suche dedis ben in þe v poynt of þis
same secunde table, whiche is trovpe to god.⁴

Anopir⁵ maner of riztwisnes to god is þat we so bere vs
anentis alle hise creaturis þat we in no maner trete, vse, or
13^b demeene enye of hise goodis, or enye of hise crea|turis, azens
15 his wil: þat is to seie, in opir wise þan he haȝ ordeined
hem of vs to be tretid, vsid, and demeenyd; and þat is into
releef of oure nede, and into oure necessarie sportyng, and
suche opire vsis helping, þat þerbi opire notable seruycis of
god schulen be þe bettir doon, alle tymes considerid; fforwhi
20 it is open þat in suche maner of iustnes and riztwisnes we
ouȝte bere vs iustly anentis oure neiȝboris, And þerfore
moche rapir þus iustly anentis god, and ellis we doon to
god wrong.

Such deeds of
promise may
also be classified
under Truth,
the Fifth Point
of the Second
Table.

(2) To use His
goods and His
creatures ac-
cording to His
commands.

ffadir, what is⁶ forto⁷ lyve anentis god mekely?⁸
25 Sone, it is forto louȝe vs silf vndir god in conceyt, in wil,
in countenance, worde, tokene, and werk, and to hiȝe god
fer above vs in alle þese seid maners as oure [hiȝest]⁹ and
souereynest lord; And þat we forbere to attempte or assaie
goddis myȝt, wiȝsdom, or wil, þat he schulde do or worche
30 for vs sum werk aboue kynde, bi miracle, wiȝout nede, or
wiȝpoute sure reuelacioun þat we schulden assaie him so to

To live to God
mekely is to
abase ourselves,
and venerate
Him.

Also to forbear
from tempting
God to work
unnecessary
miracles on
our behalf.

¹⁻¹ P.M.M. omits: and . . . promys.

² MS. *spedelier*; P.M.M., *spedilier*.

³ P.M.M., *þe*.

⁴⁻⁴ þouȝ . . . god omitted in P.M.M.
See *Folewer*, Pt. II, chap. ix.

⁵ P.M.M., *And opir*.

⁶ P.M.M. inserts *it*.

⁷ P.M.M., *to*.

⁸ Cf. henceforward P.M.M., fols. 17^a, l. 2,
to 17^b, l. 5. The Point of *mekenes* is lettered
e in red in the margin of the P.M.M. See
Donet, p. 36, footnote 8.

⁹ MS. *biheest*; P.M.M., *hiȝest*, which
makes much better sense.

How to live to God 'trewly' and 'benyngnely'.

do; whiche attemptyng wolde falle in caas þat we wolde take vpon vs, wipoute nede, *and* wipoute sure reuelacioun from god þat we schulde so take vpon vs, sum werk passing oure power of kynd; or if we wolde purpos sum eende, and ȝitt we wolde leve of to take meenys being in oure power of 5 kinde toward þe same eende, withoute sure reuelacioun þat we schulde so leue, and we wolde waite¹ aftir þat god schulde sende vs helpe þerto aboue kynde.

To live to God *trewly* is to be absolutely true in affirming, denying, and performing, whether thereto be set oath or vow, or no.

ffadir,² what is it forto lyue anentis god trewly, nameliche³ wipoute such boond as is spokun of in þe iij⁴ poynt of þis 10 ije table?

Sone, it is, as ofte as we wolen, or schulen to god afferme or denye, bi worde or bi signe, countenaunce, or dede occupying þe stide of worde, enye þing present, passid, or to⁵ come,⁶ þat we perinne afferme *and* denye treuly: þat is to 15 seie, as it is, was, or⁷ schal be; *and* þat wheþir we to þilk affermyngis or deneiyngis sette oop or vow, or neipir oop, neipir vow; And so þat we lien not to god | vpon þingis 19^a present or passid, as cayn dide, *genesis*, iij⁸ *chapitre*, seiying to god þus: 'y wote not, lord', whanne god askid of him: 20 'Where is þi broþir abel?' neipir we absteyne fro þe perfoormyng of oure dede to come, whiche we han affermyd vs to do, wipoute⁹ promysse, in oonly purpos,⁹ but if iust cause rise forto h[i]m¹⁰ forbere, And so þat þerupon we not lie.

25

To live to God *benyngnely* is to accept his punishments meekly, without grumbling.

ffadir, what is it forto lyue anentis god benyngnely?¹¹

Sone, it is forto forbere worde, countenaunce, *and* werk which schulde tempte god into disturblaunce of his quyetenes *and* reste wipynne forþe, if he were þerto movable, *and* into

¹ MS. *awaite*; the first *a* underdotted.

² Cf. henceforward *P.M.M.*, fol. 18^a, l. 19, to 19^a, l. 2. The Point is lettered *f* in red in the margin of the *P.M.M.* See *Donet*, p. 36, footnote 8.

³ *P.M.M.* omits *nameliche*.

⁴ *P.M.M.*, *ij*, as the Points are differently arranged.

⁵ MS. *or to*.

⁶ *P.M.M.* inserts *bi vs or bi eny oþir doer*.

⁷ *P.M.M.*, *and*.

⁸ v. 9. Space for reference in *P.M.M.*

⁹⁻⁹ *P.M.M.* omits *wipoute . . . purpos*.

¹⁰ MS. *hem*; *P.M.M.*, *hym*.

¹¹ Cf. henceforward *P.M.M.*, fol. 19^a, l. 2 to l. 14. Lettered *g* in red in margin of *P.M.M.* See *Donet*, p. 36, footnote 8.

it chaungeable, as man is. And so herbi folewingly we¹ muste forbere blasphemying, chiding, *and* reuyling, mowyng, scorning, *and* suche opire toward god, for eny of his chastisingis sent to vs, or suffrid falle to vs.²

5 ffadir, what is it³ forto lyue anentis god largely?⁴

To live to God largely is to voluntarily give to God what He does not exact, such as wilful poverty and chastity done to God immediately.

Sone, it is forto 3olde, 3eue, or paie to god what we ben not bounde forto 3olde, 3eue, or do to him; as ben dedis of pure counseile *and* of plenteuousenes, *and* not of comaundement, neipir of dette. Suche dedis ben wilful pouerte *and* chastite, in pilk skile *and* consideracioun in whiche pei ben gulde *and* 3ouen to god immediatly; pou3 pe same pouerte *and* chastite, in skile *and* consideracioun in whiche pei ben chosun of a man to be his immediat good disposiciouns, pou3 into god fynaly pei ben in pe iij^e table.

The same poverty and chastity, if done to oneself immediately, belong to the Third Table.

15 *and* þus moche as for pe vij vertues or comaundementis of pe ij^e table.

[vj^e chapitre]⁵

THE THIRD TABLE.

[F]Adir,⁶ how manye vertues, or comaundementis *and* counseilis in general, ben of pe iij^e table?

There are eight virtues in the Third Table.

20 Sone, viij.⁷

ffadir, whiche viij?⁷

The eight moral virtues of the Third Table rehearsed.

Sone, to vs silward⁸ goostlihode,⁹ fleischlihode,¹⁰ worldlihode,¹⁰ Clennesse, honeste, pacience,¹¹ douztines, *and* largenes.¹⁰

Or ellis þus: ffor to lyue toward vs silf, as¹² resoun or feip
25 deemeþ,¹² goostly,¹³ fleischly,¹⁴ worldly,¹⁴ clenly, honestly, pacientli,¹¹ douztily, *and* largeli.¹⁴

¹ P.M.M., *he*.

² P.M.M. here concludes this section: *And þus myche as for pe vij vertues or comaundementis of pe secunde table; as the Donet* (ll. 15–16) after treating largenes.

³ P.M.M. omits *it*.

⁴ Cf. henceforward P.M.M., fol. 15^b. The Point is lettered *b* in black in the margin. See *Donet*, p. 36, footnote 8.

⁵ Chapter numbered 6 in margin.

⁶ Cf. henceforward P.M.M., *iiij^e chapitre*, fols. 19^a, l. 15, to 20^a, l. 6.

⁷ P.M.M., *v*; *fleischlihode*, *worldlihode*, *and largenes* being omitted.

⁸ P.M.M., *silward*.

⁹ P.M.M., *loue*.

¹⁰ These three Points are omitted in P.M.M.

¹¹ P.M.M. here inserts *and*.

^{12–12} P.M.M., as . . . *deemeþ* omitted.

¹³ P.M.M., *louyngli*.

¹⁴ P.M.M. omits *fleischly*, *worldly*, *largeli*.

To live to oneself *goostly* is to will to oneself heavenly goods and rewards, not in man's power to give, or take away.

This *goostlihode* is a species of love towards oneself.

A man should love himself *goostly* less than God, and more than any other creature.

A man's *goostly* love is only for God, himself, and other reasonable creatures.

To live to oneself *fleichely* is to desire, seek after, get, have, and keep the goods of the flesh as Reason commands, or allows.

ffadir, what is þe goostlihode¹ of a man anentis him silf, as it is þe first poynt of þe iij table?

Sone, it is a willing² bi whiche a man willip³ to him | silf 19^b þo goodis whiche is not in eny creaturis kyndeli power forto geue to him, or putte to him, or take aweie from him: as 5 ben oure blisful⁴ rewardis to be had in heuene, and goddis fre⁵ gracis þidirward helping here in erþe. Certis,⁶ þis goostlihode is not but a spice, or a remembre, of þe al, hool, welwilling love whiche a man ouȝte forto haue anentis him silf.⁶ 10

ffadir, how moche ouȝte a man loue him silf wiþ þilk goostlihode¹ whiche is þe first poynt of þis present⁷ iij^e table?

Sone, wiþ þilk loue he schal loue him silf lasse þan god, and more þan enye⁸ opir creature. What þis loue is, and 15 what is loue of frendschip, and what is loue of concupiscence, and how a man hap not loue of frendschip saue to god, and to him silf, and to opire resonable creaturis, is⁹ tauȝt in 'þe lasse book of cristen religioun', þe first trety, and in 'þe book of feip, hope, and charite', and in þe ije partie of 20 'þe grettir book of cristen religioun'.⁹

ffadir, what is fleischlihode, as it is þe ije poynt of þe iij^e table? 10

Sone, it is forto wille, seche aftir, gete, haue, and kepe goodis of þe fleisch in maner and mesure and in opire 25 circumstauncis wiþ þe whiche resoun comaundip or allowip hem to be souȝte aftir, gete, haue, and holde: as ben wijf, children, mete, drynk, helpe, strengþe, and suche opire þingis openli knowun to alle men forto long immediatly to

¹ P.M.M., *loue*.

² P.M.M., *wilnyng*.

³ P.M.M., *wilneþ*.

⁴ P.M.M., *blesful*.

⁵ P.M.M. inserts *stiring*.

⁶⁻⁶ P.M.M. omits *Certis . . . him silf*.

⁷ MS. *present f*; *f* being crossed through obliquely.

⁸ P.M.M. omits *enye*.

⁹⁻⁹ P.M.M. runs: *is tauȝt in þe iij parti of þe donet, chapitre and in þe filling of þe iij tablis, þe ije parti, þe chapitre, spaces being left for the references. This 'iij parti of þe donet' may be the same thing as the Folewer. See Intro. to the Donet, Section III.*

See p. 36, footnote 14.

¹⁰ P.M.M. omits *Point of fleischlihode*.

pe fleisch. *and* alle pese seching, getyng, havyng, *and*
 keping, wiþ manye fold dyuers werkis, ben executiouns of
 pe willing to haue pe same fleischly goodis, And perfore þei
 ben in pe same moral kynde *and* table in whiche is pe willing
 5 to haue pe same fleischli goodis.

ffadir, what is worldlihode,¹ as it is þe iije poynt of þe iije
 table ?

Sone, it is for to wille, seche aftir, gete, *and* haue, *and*
 holde worldli goodis, aftir rehercid in þe vertu of honeste,
 10 in maner *and* mesure *and* in opire circumstauncis as resoun
 comaundip or allowip. And, siþen bi what euer meenys or
 dedis pis seching, getyng, *and* holding ben not but execu-
 20 ciouns of þe seid willing into þe | same worldli goodis ; perfore
 þe dedis bi whiche pese seching, getyng, *and* holding be
 15 made *and* doon, ben in þe same moral kynde of vertu, *and*
 in þe same table, in whiche is pe willing, pouz þei ben fer
 distaunt in natural kynde fro þe seid willing.

Such seeking
 after, getting,
 having, and
 keeping are
 'executions' of
 the desiring or
 willing to have
 such fleshly
 goods ; and so
 are in the same
 Table as the
 willing.

To live to one-
 self *worldly* is to
 desire, seek
 after, get, have,
 and keep
 worldly goods
 as Reason com-
 mands or
 allows.

Such seeking
 after, getting,
 having, and
 keeping are
 'executions' of
 the desiring or
 willing to have
 such worldly
 goods ; and so
 are in the same
 Table as the
 willing.

ffadir, pouz y ouzte not bere 3ou an honde þat 3e putten
 vicis into þe iije table in stide of vertues, þat is to seie,
 20 fleischlihode *and* worldlihode, zitt, certis, vndir þo same
 names in whiche 3e clepen þe ije *and* iije vertues of þe iije
 table, opire men clepen 'vicis', *and* how men wolen allowe
 joure peryn clepyng, y wote not.

Are not *fleischli-
 hode* *and*
worldlihode
 usually termed
 'vicis' ?

Sone, truste þou to me, or ellis trust þou to resoun, þat
 25 þer is no fleischlihode or worldlihode [a]² vice, saue for þat
 he is vnmesurable, or in sum opire wise azens þe doom of
 resoun. And, siþen not eche fleischlihode *and* eche worldli-
 hode is vice, but it muste nedis be þat as eche fleischlihode
and eche worldlihode whiche ben vnreasonable ben vicis, so eche
 30 fleischlihode *and* eche worldlihode whiche ben resonable, þat
 is to seie, according to doom of resoun, ben vertues. And
 perfore folewip þat pese names 'fleischlihode' *and* 'worldli-
 hode' ben general *and* indifferent as wel to vertues as to
 vicis. And so, if for pis generalte *and* indifference, opire
 35 men mowe clepe vicis bi þo names, so wel may y for þe

Fleischlihode *and*
worldlihode are
 vices only in so
 far as they are
 practised in
 excess, or
 practised other-
 wise against
 the doom of
 Reason.

They are virtues
 in so far as they
 are reasonable.

'Fleischlihode'
and 'worldli-
 hode' are
 general terms
 covering both
 the virtue *and*
 the vice.

¹ P.M.M. omits the Point of *worldlihode*.

² MS. *or*.

It is the thing,
not the name,
that signifies.

same generalte *and* indifference clepe vertues bi þo samenames;
Nameliche siþen noon opire special *and* propre names ben
sette to þo vertues. þerfore who euere wole chalenge my
now bifore vsid namyngis of þe ije *and* iije membre in þe
iije table, lete him assigne to me specyall according names 5
to þo ij membris, whiche he may not seie nay but þat þei ben
vertues, for þat þei accorden to doom of resoun; *and* y wole
anoon forbere *and* absteyne me fro þe seid maners of calling.
And eer he can so to me assigne, y can not bettir counseil to
me *and* to him for pees *and* accorde þan forto remembre it 10
what oon writiþ in sentence þus: 'Whilis men accorden in
þe þing *and* in þe treupe in it silf, stryue þei not aboute
wor[ld]dis *and* namyng of þe same þing'; Nameliche herfore for 20^b
þat alle wordis mowe signifie as men at her owne lust wole
haue hem to¹ signifie, *and* specially in nede, whanne þere is 15
not so greet plente of names but þat þer is lack of propre
names to summè propre þingis, as it is in þis present
purpos.

Should not the
virtues be
termed 'reson-
able fleischli-
hode' and
'reasonable
worldlihode', to
prevent mis-
understanding?

fadir, what if it likj to men forto clepe þe ije *and* þe iije
pointis of þe iije table vndir þese names: 'reasonable fleischli- 20
hode' *and* 'reasonable worldlihode'? it semeþ, fadir, þat
þese namyngis schulden wel notifie þat þilk fleischlihode
and þilk worldlihode of whiche 3e meenen in þese ije *and* iije
pointis, ben moral vertues *and* not moral viciis.

This is not
necessary, but
quite per-
missible, if it
will help igno-
rant men.

Sone, if þis cleping whiche þou now assignest may do eese 25
to symple persoonys for her sympilte, whiche ben strongli
movid oft bi sown of worde more þan bi þe troupe of þe þing
in it silf, y am wel plesid þat þese ije *and* iije pointis of þe
iije table be þus clepid 'reasonable fleischlihode' *and* 'reasonable
worldlihode'. but 3itt, certis, sone, siþen it is so, þat þis 30
resonabilnesse is includid in eche moral vertu, *and* is nedisli
and essenciali requirid to eche dede, if þilk dede schulde be
a moral vertuose dede, it is not nede, but rapir vayne, forto
expresse resonablenesse in þe namyng of eny moral vertu, if
we bere oure consideracioun to þe þing as it is in it silf. 35
Neuerþeles, mennys eesis which mow stonde wiþoute yuel
perof comyng, y wole rapir fauoure þan lette. And, þerfore,
take who so wole þe namyngis for whiche, sone, þou pledist.

¹ to overwritten in MS.

ffadir, peraventure to manye men it wole seeme þat þe ije point, which is resonable fleischlihode, is al oon wip þe iiije point, whiche is clennes; And þat þe iije point, whiche is resonable worldlihode, is al oon and þe same wip þe ve 5 point, whiche is honeste, in lasse þan 3e, fadir, putte here sum difference bitwix hem.

Are not resonable fleischlihode and resonable worldlihode the same as clennes and honeste?

Sone, sufficient difference is sette bitwix hem where eche of hem in his owne place is discryvid; fforwhi resonable 21^a fleischlihode is in þe resonable | sechyng aftir, getyng, having, 10 and holding of fleischly goodis, as mete, drynk, and opire; And clennes is in þe resonable vsing of þo same goodis, whanne and aftir þat þei ben resonabili gete and had. and open it is þat a man may folewe þe doom of resoun in seching aftir, in getyng, having, and holding mete and 15 drynk in quantite and qualite of hem, and 3itt, whanne he schal vse hem, he may do agens doom of resoun, for he may ete ouer moche and drynk ouer moche at oonyes of hem. and herbi eche man may wite þat resonable fleischlihode is not þe same vertu whiche is clennes, siþen a man may have þe 20 oon whilis he lackiþ þe opire, 3he, whilis he haþ vice contrarie to þe opire.

Resonable fleischlihode is not the same thing as clennes, for resonable fleischlihode is concerned with the reasonable seeking after, getting, having, and keeping of fleshly goods: clennes with the reasonable use of them.

In lijk maner, bi resonable worldlihode we ben reulid forto in resonable maner seche aftir, gete, and haue worldli goodis; and bi honeste we ben reulid forto resonabili vse 25 hem aftir þei ben gete and had. And it may be so, þat a man¹ folewith doom of resoun in getyng hem, and perfore haþ resonable worldlihode vpon hem, and 3itt he folewip not þe doom of resoun in vsing hem; for peraventure he ouer moche vsiþ hem, and perfore haþ not honeste vpon hem, but 30 haþ þe vice whiche is contrarie to honeste. and perfore it is open ynou3 þat resonable worldlihode and honeste ben not oon and þe same vertu, siþen þe oon of hem may be had whilis þe opire is not had. And if þei weren al oon, certis, whanne euer þe oon of hem were had, þe opire were also þan 35 had. And þis is y-nou3, sone, to pin entent.

And, for a similar reason, resonable worldlihode is not the same thing as honeste.

ffadir, wherto seruen þo gracis of whiche 3e han now spoke?²

Man needs God's grace :

¹ MS. *aman*.

² See above, p. 42, l. 7. This section is omitted in *P.M.M.*

(1) to obtain
reward in
heaven.

(2) to be pre-
served from
various dangers,

(3) to obtain
forgiveness of
sin.

God's grace is
freely given.

Rehearsal of
the moral vir-
tuous deeds by
which a man
may obtain
God's grace :

(1) Willing and
desiring to have
such grace.

(2) Moral vir-
tuous deeds
done for God.

(3) Penitence
for sin.

Sone, wipoute grace no man may eny good dede do
deservingli for to have for it eny rewarde of blys of heuene,
and withoute grace no man may be preseruyd or defendid
fro myschauncis and myscheefis whiche bi kinde wollen ofte
falle: bi fier, bi watir, bi enemyte of men or of spiritis, and 5
bi oure owne worching, standing, or walking in perilose
placis, where ben perels of deef, and zitt to vs vnknowun,
and so of opire maners; and | azens whiche, whanne and if 21^b
pei falle, no man¹ may lette for pe while but god; and god
no man¹ so helpiþ in such a caas saue whom as þerto he hap 10
in a specyal grace. Also, wipoute grace no man¹ may have
forzeuenes of his synne bifore doon, how euer moche contri-
cioun and confessioun and opire dedis he worche forto have
perof forzeuenes. And zitt noon grace is bouzte of god; but
eche grace is frely 3ouun of god, and ellis grace were no 15
grace.

ffadir, whiche ben poo dedis bi whiche a man stirith and
prouokith god into 3eving of pe seid grace, or gracis, to him?

Sone, bisi willing and desiring made to god forto haue hem is
oon meene into grace, or into pe first and pe secunde now seid 20
effectis. And also ech moral vertuose dede doon for god, and in
grace bifore hadde, is meene into pe sam[e]² effectis, and into
encrecing and into multiplieng of suche gracis. Certis,³ asking
bi³ inward or outward speche, þat is to seie, preier made to
god, availiþ not þerto, but oonly in how moche it availiþ into 25
making, contynuyng, or encresing þis seid willing and
desiring withinforþe in pe asker, as it is sumwhat bifore
[seid]⁴ in pe fourþe chapitre.⁵ Also specialy, into 3eving of
grace into þis effect, þat þerbi wijt of synne bifore doon schal
be for3ouun and doon aweie, contricioun, confessioun, purpos 30
forto not oftir synne, desiring and willing and preier, tendre
perfoormyng and keping of goddis lawe, bi so moche pe bettir
þat þer azens was doon trespase, and opire mo aftir in pe
xviij chapitre to be rehercid, ben prouocative meenys. and
þe hool aggregate of þese meenys for pe iij^e, or pe last now 35
rehercid grace, is clepid 'penaunce', or, more propirly,

¹ MS. *noman*.

² MS. *sam*.

³⁻⁵ MS. *Certis* „bi asking, with the

marks of transposition.

⁴ Omitted in MS.

⁵ See above, pp. 30-31.

'penitence' or 'forþenking', taking þilk name of þe formest dede among þo prouocatyve meenys, whiche is contricioun, þat is to seie, a willing of a man whiche hap synned þat he hadde neuer synned. So þat þis penitence is not ellis þan
 22^a a spice of þis goostliho|od, and is an execucioun of a willing to haue þe seid grace whiche schulde sche[u]e¹ oute from him wijt of his synne bifore of him doon. Also, into getyng of grace fro god to a man him silf, into eche maner of effect of grace, availþ ful moche if þe same man putte him silf into
 10 þe special and dere freendschip of anopir man moche lovid of god, and make þat þe seid opire holi man accepte him into his dere freendschip. Certis, in such caas, þe seid holy mannys freendschip anentis god schal deserue ful greet gracis to þis man, þouþ þis same holy man preie not to god
 15 þerfore, as herof doctryne is had in 'þe more book of cristen religioun', þe first partie, þe secunde tretice.

(4) Friendship with good men.

ffadir, what is clennes?²

To live to oneself clenly is to obey Reason in (1) nurysching, (2) gendring.

Sone, it is forto kepe and fulfille þe doom of resoun in vse³ of nurysching and in vse³ of gendring, for goddis sake
 20 fynaly or eendly.

ffadir, what is clennes in vse³ of nurisching?

(1) Clennes in nurysching is of two degrees:

Sone, clennes in nurisching is ech gouernaunce doon bi doom of resoun in vse of⁴ nurisching, or aboute vse in⁵ nurisching. and of þis clennes or gouernaunce ben ij degrees:
 25 Oon is mesurable and temperat taking and vsing of mete and drynk, slepe, housing, cloping, laboure, rest, eir, delectaciouns; vse of oure inward and outwarde sensitive wittis, and vse of her appetitis and þe⁶ delectaciouns; þe vse of oure resoun, mynde and wil; and vse of oure bodili goyng,
 30 moving, ligging, resting and sitting, gesture, lauyng, speking and countenauncyng, in maner, mesure, quantite and tyme, and in opire circumstauncis, as⁷ profit or⁷ as nede askith to⁸ þe fleisch⁸, for goddis sake, and for his seruice þe

(a) Sobriety, which is a commandment.

¹ The MS. clearly reads *schene*, an unknown word; perhaps an error for *scheue*. See Notes.

² Cf. henceforward P.M.M., fols. 20^a, 1. 6, to 23^a, l. 12.

³ P.M.M. substitutes *dedis*.

⁴ P.M.M. omits *vse of*.

⁵ P.M.M. omits *vse in*.

⁶ P.M.M. omits *þe*.

⁷⁻⁷ P.M.M. omits *as profit or*.

⁸⁻⁸ P.M.M. omits *to þe fleisch*.

(b) Abstinence
or fasting,
which is a
counsel.

*Clennes as a
counsel is
included under
largenes to
oneself.*

(2) *Clennes in
gendring is of
three degrees :*

(a) Temperance,
which is a
commandment.

bettir to be doon, *and* not for oure volupte. And pis degree of clennes in nurisching may wel be clepid 'sobirte'.

Anopir degree of cleene norisching is to forbere sumwhat of pese now bifore seid pingis, wip vow or wipoute vow, more pan resoun biddip or commaundip to be forborn, *and* 5 perfore sumwhat more pan is bi pe now bifore goyng degree to be forborn ; And 3itt, forto so forbere, into sum eend | *and* 22^b effect to be perbi geten, resoun wel allowip *and* preisip, for as moche as resoun deemep pilk forbering to be a profitable meene into sum g[r]ettir¹ good pan to whiche good pe first 10 bifore sette degree of cleene norisching mai be meene. And pis degree of clennes in norisching, or of cleene norisching, may wel be clepid 'abstinence' or 'fastyng' ; pou3² it so be pat, bi *and* aftir sum special consideraciouns whiche mowe be had vpon maners, degrees *and* circumstauncis of sum 15 clennessis, alle po clennessis which so ben vndir counseil *and* oute of precept, as so *and* suche, ben in pe viij point of pis iij^e table, whiche is largenes of a man to him silf.²

ffadir³, what is clennes of gendring ?

Sone, clennes anentis dedis of gendring is ech gouernaunce 20 doon *and* lad bi doom of resoun anentis vsis⁴ of gendring. *and* of pis clennes or gouernaunce ben iij degrees : Oon is a man to knowe fleischli a womman not oute of wedlok, *and* panne wip office *and* entent to gete a childe, if god wole it graunte ; or ellis to paie pe dede of⁵ wery *and* perilose luste 25 of his feere, whanne she⁶ or he⁶ askip pe fleischli dede to be doon, for drede of her falle into avoutrie,⁷ or into worse ; And in pese ij caasis is clennes from⁸ al synne in pe paier, as is comounli holden ; Or ellis, in pe iij caase, forto satisfie his owne wery *and* perilose birpen of lust, *and* not for his 30 owne desirid *and* willid⁹ voluptuose lust, neipir for such of his feer voluptuose willid lust. And panne in such an asker is clennes from⁸ deedly synne, but not from⁸ venial synne, as is comounli holden ; pou3 in pis caase be no synne in pe

¹ MS. *gettir* ; P.M.M., *grettir*.

²⁻² P.M.M. omits *pou3* . . . *him silf*.

Cf. *Folewer*, Pt. II, chap. ix.

³ *ffadir*, an addition from the margin in P.M.M.

⁴ P.M.M., *deedis*.

⁵ P.M.M., *for*.

⁶⁻⁶ P.M.M., *he or she*.

⁷ P.M.M., *fornicioun*.

⁸ P.M.M., *fro*.

⁹ P.M.M. omits : *and willid*.

paier, as is now afore seid. Neuerpeeles¹, moche þing may be seid colourabili agens þis iije caase, as schal appere in 'þe book of cristen religioun', þe first partie, þe iije tretice. þerfore no more² of þis mater here, but þat þis degree of 5 clenness anentis gendring mai be clepid 'temperance'.¹

þe ije degree of clenness anentis gendring is to forbere, wip 23^a vowe or wipoute vowe, dedis of gendring, sumwhat | more, or moche more, þan resoun biddiþ or comaundiþ to be forborn, And þerfore sumwhat more, or moche more, þan is bi 10 þe now next bifore goyng degree to be forborn; þouȝ resoun forto so moche forbere, into sum eende and effecte to be þerbi getun, weel allowiþ and preisþ, for as moche as resoun deemþ þis forseid more forbering to be a profitable meene into sum grettir good þan to which good þe former degree of 15 clenness anentis gendring may be meene. And þis degree of clenness anentis gendring may wel be clepid 'contynence'.

(b) Contynence, which is a counsel.

þe iije degree of clenness anentis dedis of gendring is forbering vtirly for euer, in vowe or wipoute vowe, dedis of gendring, vndir þis entent, þat þerbi sum greet goostli goode 20 be geten, which good, wipoute þe now seid vtirly forbering, schulde not be geten, And which good, so bi þis now seid vtirly forbering geten, is grettir good þan is þe good which, wipoute þe³ now seid vtirly forbering, and wip⁴ enye of þe opire now bifore goyng forbering⁵, schulde be getun; And 25 þerfore [resoun]⁶ wel allowiþ and deemþ þis vtirly forbering to be mowe do. And þis iije degree is comounly clepid 'chastite'; þouȝ⁷ þe ije and iije degree, aftir sum opir skile and consideracioun, ben in þe viij poynt of þis iije table, and, aftir sum opire skile and consideracioun, þei mowe be 30 in þe vije poynt of þe ije table, and, aftir sum opir consider-

(c) Chastity, which is a counsel.

Contynence and chastity are sometimes included under largenes towards oneself; sometimes under largenes towards God;

¹⁻¹ P.M.M. (fols. 21^b, 1. 13, to 22^a, 1. 6) substitutes: *Neuerpeles to summen it semeþ ful probable þat pure clenness from al synne may be oonli in þe first case now rekercid, þat is to sie, whanne persoons in matrimonye couplid delyne to gedir vndir hope of child bigeten and for þilk eend, and ellis þei wolden not so to gedir deele; and þat in ech of þe opir casis seid deling to gedre in matrimonye is synful, þouȝ in*

sum of hem be more synne þan in summe, as is open to resoun þat it so schuld be. And þis degre of clenness anentis gendryng may be clepid 'temperance'.

² MS. *nomore.*

³ P.M.M., *þis.*

⁴ P.M.M., *without.*

⁵ P.M.M., *forberigis [sic].*

⁶ Omitted in MS.; P.M.M., *resoun.*

⁷⁻⁷ P.M.M. omits *þouȝ . . . table.*

. See Folewer, Pt. II, chap. ix.

sometimes
under *right-
wisnes* towards
God.

The proper
use of our
inward and
outward sensi-
tive wits, &c.,
so that they do
not lead us unto
Vncleennes, is
included under
Clennes.

acioun of promys maad to god forto kepe hem, þei mowe be
in þe iij^e poynt of þe ij table.⁷

and, siþen to a¹ capiteyn of a castel, to whom longip þe
saaf gurdyng of þe yinner warde, longip forto se² þe saaf gard
of þe vttrir³ warde and of þe gatis, and awaite to alle vttrir³ 5
þingis which schulen⁴ make perel into þe wynnyng of þe
castel; þerfore to hope clennes of norysching and to clennes
of gendring longip þe vse of oure inwarde and outwarde
sensitive wittis and vse of her appetitis and delectaciouns,
þe vse of oure resoun, mynde and wil, and vse of oure bodely 10
goyng, moving, resting, sitting, gesture, lauzing, speking and
countenau[n]cyng,⁵ in | maner, mesure, quantite and tyme, 23^a
and in opire circumstauncis, as þei putten not vs in perelle
to falle into þe now seid vncleennes of gendring and⁶ of
norisching.⁶

15

[vij^e chapitre].⁷

To live to one-
self *honestly*
is to obey
Reason (1) in
use of worldly
goods; (2) in
one's actions.

(1) *Honeste* in
use of worldly
goods.

[F]Adir,⁸ what is þe vertu of honeste ?

Sone,⁹ it [is]¹⁰ forto kepe and fulfille þe doom of resoun
anentis vse of¹¹ worldly goodis to vs silf ward, and anentis
þe moving,¹² gesture, and countenance, and setting of oure 20
body. And so it stondip in two maners, or ij spicis: Oon is
mesurable and resonable vsing¹³ of worldly goodis, which ben
þese: riches, þat is to seie, money, and al þat may be bouzt
and soolde for money, apparels or araies, meyne, dignitees,
officis, worschipis, preisyingis, fauouris, fames, fredom and 25
liberte of wil, ioies, sportis, myrþis, pleies, lauzingis, kyn,
children, not¹⁴ considerid to be vsid for nede and profite to
þe fleisch, but into anopir eende of worldlynes,¹⁴ for goddis

7-7 See previous page.

¹ *P.M.M.*, þe.

² *P.M.M.* inserts to.

³ *P.M.M.*, vtterer.

⁴ *P.M.M.*, schuld.

⁵ MS. omits contraction mark for n:
P.M.M., countenauncyng.

⁶⁻⁶ *P.M.M.* omits: and of norisching.

⁷ Numbered 7 *chapitre* in margin.

⁸ Cf. henceforward *P.M.M.*, fols. 23^a,

1. 12, to 29^a, l. 13.

⁹ Sone, in *P.M.M.* a correction from
margin.

¹⁰ Omitted in MS.; *P.M.M.*, is.

¹¹ *P.M.M.* omits vse of.

¹² *P.M.M.* inserts and after movyng.

¹³ *P.M.M.* inserts geting, treteng, and
louyng, which is contrary to the teaching
of the *Donet*, p. 45, where *honeste* is
differentiated from *resonable worldlihode*.

¹⁴⁻¹⁴ *P.M.M.* omits not considerid . . .
worldlynes.

sake and his seruice¹ perbi¹ pe bettir to be doon. Which
 now seid honeste men and wommen maken to haue dyuers
 maners and degrees: fforwhi sum man² vsip³ pe bifore³
 rekened kyndis of worldly godis into his propre lordschip,
 5 withoute eny refuse of her multitude or quantite, forto vse
 hem, not into his owne lust or plesaunce oonly, neipir
 principaly, but into pe seruice and plesaunce of god bi vse
 of hem to be doon. And pis first degree of honeste may wel
 be clepid 'mesure'. And sum man vsip⁴ into his propre
 10 civil lordschip sum kyndis of pe⁵ now seid godis, and forberip
 vse of⁶ sum opire kyndis of hem, and pat wip vowe or
 wipoute vowe; or ellis he takip into vse⁷ alle kyndis of
 hem, but not in so greet habundaunce eny of hem as resoun
 wole wel suffre hem to be mowe take; And pat for he wolde
 15 be perbi pe abiler into doying of sum notable grettir goostli⁸
 goode pan he can do wipoute pe now seid maner of forbering.
 Sum man² forberip pe propre cyuyl lordschip of summe now⁹
 bifore seid⁹ worldly godis, pat is to seie, of worldli richessis,
 24 and pat wip vowe | or wipoute vowe; And he kepip pe
 20 cyuyl lordschip in comoun with summe neizboris, or felawis,
 vpon pe same worldli richessis, how euer moche he and his
 seid felawis mowe come to bi noon weernyng of resoun, And
 pat whepir þo richessis ben movable or vnmovable; Neuer-
 peles, herwip he takip no more¹⁰ to be spent vpon his owne
 25 persoune pan natural nede or goostly nede, bi rízt doom of
 resoun, askip to be aboute his persoun spendid. Sum man²
 forberip pe propre cyuyl lordschip of alle richessis, and al
 cyuyl lordschip in comoun wip opire felawis, vpon vnmovable
 richessis oonly, and pat wip vowe, or wipoute vowe; And
 30 he kepip pe cyuyl lordschip in comoun wip summe opire
 neizboris, or felewis, vpon mouable worldli richessis, how
 moche euer, wipoute wernyng of resoun, he and his seid

Honeste in use
 of worldly goods
 is of different
 degrees:
 (a) Moderation,
 or measure.

(b) Wilful
 poverty, which
 is of four
 degrees; one
 being greatest
 wilful poverty.

¹⁻¹ P.M.M., *seruices*; and *perbi* omitted.

² MS. *summan*.

³⁻³ P.M.M. runs: *sum man desirip*,
sechip astir and *takip pe now bifore*, &c.,
 which is contrary to the teaching of the
Donet, p. 45. See p. 50, footnote 13.

⁴ P.M.M. runs: *sum man desirip*,
sechip astir and *takip*, &c. See note above.

⁵ P.M.M., *þo*.

⁶ P.M.M. omits *vse of*.

⁷ P.M.M. omits *into vse*.

⁸ MS. *goostlihode*; the *hode* crossed
 through.

⁹⁻⁹ P.M.M., now "*seid*" "*bifore*", the
 oblique dashes denoting transposition.

¹⁰ MS. *nomore*.

felawis mowe come to; Neuerpeles, herwip he takip no more to be spended vpon his owne persooone pan natural nede or goostly nede, bi rizt doom of resoun, consentip *and* grauntip to be aboute his persooone spendid. And eche of pese next bifore rehercid iij degrees of forberyngis, or forsakingis, is clepid 'wilful pouerte', pouz oon of hem be grettir pouerte pan is anopire of hem. Sum man forberip al¹ lordschip in his owne propurte, *and* in comoun wip opire felewis, haueable, wipoute weernyng of resoun, vpon worldli ricchessis mouable *and* vnmouable, And pat wip perto vowe, or with-¹⁰oute vowe. *and* he holdip him content with pe bare vse of hem toward him silf in a streit suffiience as to his kynde *and* his natureward, *and* with pe mynystracioun *and* dispensing of po ricchessis to be made aboute opire felawis *and* opire seiþir neiþoris in her nede bodili *and* goostli, And pat¹⁵ in oon of pe first bifore going maners touchid of honeste, þat is to seie, in receiving into mynistracioun as manye ricchessis as he may come to bi not weernyng of resoun, or ellis in receyuing oonly a certeyn quantite, *and* in | a certeyn²⁴ mesure, of worldli ricchessis to be dispensid bi him, *and* in 20 forberyng to take moche more² of hem offrid to him, or whiche myzt be geten or takun of him wipoute weernyng of resoun. *and* pis degree of honeste may weel be clepid 'grettist wilful³ pouerte', or 'hizest wilful³ pouerte'.

(c) Obedience of one man to another, where liberty may be inadvisable.

Also, pouz pe vse of freedom *and* liberte of wil, doon *and*²⁵ made as resoun deemep it to be doon *and* hauntid, is vertuose *and* allowable, meritorie *and* rewardable, of god, *and* makip pe first⁴ vertuose degree in vse of wil, which degree may wel be clepid 'fredom', or 'liberte'; 3itt⁵ such now seid fredom *and* liberte of wil is an occasioun into moral yuel,³⁰ *and* is, as it were, a letting fro sum greet moral good, which ellis myzt be geten, or pe bettir be geten, in maner lik to pe maners in which pe iij bifore seid vertues, sobirte, temperaunce, *and* mesure, or ellis pe maters wherupon po vertues goon, mowe be occasiouns of moral yuel, *and* mowe be let-³⁵tyngis from grettir moral good pan is bi hem likeli to be

¹ P.M.M. inserts *ciuil*.

² MS. *mochemore*.

³ P.M.M. omits *wilful*.

⁴ P.M.M. substitutes *lowist*.

⁵ P.M.M. inserts *for as myche as*.

geten. And ȝitt, siben¹ no man may caste from him vttrily alle hise fre willingis *and* nyllingis into anopir mannys willing *and* reuling; þefore sum man² so moche forsakip his owne wil, *and* so moche puttip his wil vndir anopir 5 mannys wil, wiþ vowe or wiþoute vowe, þat what euer þing not aȝens comaundement of³ resoun *and* goddis lawe þe opir man to him biddip, he wole do; þouȝ to alle opire dedis whiche þe opire man wole⁴ not, or schal not, him bidde, he wole be fre to do as him silf wole.

10 And, for as moche as ech man is freel *and* passionate, *and* þefore troubleable *and* derkeable *and* temptable in his resoun, as ech opir man is, *and* þerbi ouer greet perel it seemep to summe men for to so fully as is⁵ now⁶ rehercid submytte hem to anopir mannys witt *and* wil, And namelich, 15 in lijk wise, to þe wil of þe successouris of þe same opire man, which euer þei schulen be; þefore sum man² submyttip *and* puttip, wiþ vowe or wiþoute vowe, his wil vndir anopir 25 manys wil | so fer oonli as þe opir man biddip him to do eny dede comaundid bi sum certey[n]⁶ reule writen *and* approvid 20 ausidli bi⁷ þe chirche, *and* chosen of þis same man, or whanne euer þe opir seid man biddip⁷ eny dede so nyȝ *and* so moche longyng to þe seide reule þat, wiþoute þilk dede, þe estate⁸ of þe seide reule myȝt not have his countenaunce⁹ in good prosperite. And þis forberyng or forsaking of fre- 25 dom [of]¹⁰ wil is clepid 'obedience'. þus moche as for þe first pryncipal bifore spoken honeste.

þe iȝe principal bifore spokun honeste is a mesurable *and*¹¹ resonable beryng of vs silf in oure maner of going, sitting, ligging, resting, *and* in oure maner of mouyng þe heed, þe 30 hond, or eny opir parti of oure body, *and* in oure lauzing, pleiyng, speking *and* bourding, *and* also in countenauncyng, þat it be not ouer sad *and* heuy, neiþir ouer liȝt *and* wanton. Also, for skile like to it which is now bifore seid in þe vertu

This obedience of one man to another often reduces itself to obedience to some recognized rule.

(2) *Honeste of action.*

¹ P.M.M. omits *sipen*.

² MS. *summan*.

³ P.M.M. omits *comaundement of*.

⁴ P.M.M. omits *wole*.

⁵⁻⁶ P.M.M., *now is*.

⁶ MS. *certey*; P.M.M., *cerleyn*.

⁷⁻⁷ P.M.M. omits *bi . . . biddip*, running a *visidli* [*sic*] or *eny dede*, &c.

⁸ P.M.M., *state*.

⁹ P.M.M., *continuaunce*.

¹⁰ Omitted in MS.; P.M.M., *of*.

¹¹ P.M.M. inserts *a*.

The proper use of our inward and outward sensitive wits, &c., so that they do not lead us into *Inhoneste*, is included under *Honeste*.

The danger of taking an oath or vow without due consideration.

of clennes, y seie now þat to þe vertu of honeste longiþ þe vse of oure inward *and* outward sensitive wittis, *and* þe vse of her appetitis *and* delectaciouns, þe vse of oure resoun, mynde *and* wil, *and* þe vse of oure bodily goyng, moyng, gesture, lauzing, speking *and* countenauncyng, in maner, 5 mesure, quantite, tyme, *and* in opir circumstauncis, as þei putten not vs into perel of eny¹ þese ij now seid inhonestees.

And, þouȝ it so be þat vowis *and* oopis mowe at sum while, *and* of summe persoonys, be weel made vpon summe gouernauncis or dedis to be kept, ȝitt y counseil ful earnestly 10 *and* hertily euery man *and* womman forto be wel waar *and* long avisid what avowis² or² oopis he make, ȝhe, *and* wiþ counseil of hem þat han experience how men han doon wiþ vowis *and* oopis; *and* þat he take proof *and* assaie of a gouernaunce þoruȝ a notable tyme, how he may bere it, eer 15 þan he vowe it; And nameli þat he not make manye vowis or oopis; for, certis, ful ofte it hap be bi surist assaie proued þat what hap seemed in þe resoun of wise men to haue bi lizt | *and* esy forto be contynued, hap be riȝt vnesy to con- 25 tynue, And þat for certeyn circumstauncis which han fallen 20 in þerto bi tyme in contynuaunce, which circumstauncis coupe not be seen, or be þouȝt vpon, bifore, *and* for opire dyuers causis. þerfore wolde god þat þe batail *and* þe perel, ȝhe, *and* þe falle of summe persoonys myȝte be instruccion *and* informacioun, warnyng *and* gastnes, to opire. And ȝitt 25 nede is þat wommen take hede to þis what is now seid more þan men. Also, at sum tyme *and* oft, þouȝ a reule approvid *and* allowid of þe church, or a gouernaunce, of such seid forberyngis or forsakingis, considerid wiþoute þerof þe assaie, ȝhe, *and* taken þoruȝ a notable tyme into assaie, of a persooone, 30 seeme to þe consid[er]er,³ or þe assaier, *and* to opire considerers *and* iugers, to be to þe persooone riȝt euen, meete, or proporcionable, *and* according for euer, ȝhe, *and* þouȝ to þe cheser þerof it hap seemed him to haue þerto swete calling of god, *and*, as it were, þerto strong drawing, ȝitt it hap be 35 seen, or⁴ it was ful likely⁴ aftirward bi lengir assaie *and*

¹ P.M.M. inserts *of*.

²⁻² P.M.M., *vow and*.

³ MS *consider*, with the contraction

sign for *er* omitted; P.M.M., *considerer*.

⁴⁻⁴ P.M.M. omits *or . . . likely*.

experience, þat pilk reule hap not be so for euer to þe same persooone even, mete, or proporcionable *and* according; but it¹ hap be grettir occasioun to him into wors moral yuel þan if he had not take vpon him² suche seid reule or gouernaunce
5 of forberingis, *and*³ at þe leest, it hap lettid him from greet notable good, which bi him myzt *and* schulde haue be⁴ doon. wherfore myche nede is to be had in þis caas greet special grace of god to reule a man azens al sutel *and* sliþe temptaciouns stiring *and* tising, þat a man take to him a birpen
10 vneven or vnaccordyng to his freelnes, or vnaccording to sum special *and* notable in him vuablenes,⁵ or to⁶ of grettir good abilnes.⁶

More of þese seid degrees of clenness *and* of honeste is writen in þe book 'filling þe iiij tables', in þe ije parti, þe
15 []⁷ chapitre, *and* in 'þe book of counseilis'.⁸

but⁹ þitt it is to be feelid here, þat alle þo maners of honeste which ben counseilis *and* not preceptis, considerid
26^a *and* takun as counseilis, ben | in þe viije point of þis iije table. And if þei be þouun immediatli to god, þan, in pilk
30 skile, þei ben in þe vij poynt of þe ije table. And if þei haue promysse made to god sette þerto, þanne, as in pilk consideracioun, þei ben in þe iije poynt of þe ij table.⁹

Whi þe v¹⁰ point of þe iij table, which encleyneþ *and* reulip vs answeringli to resoun aboute þe¹¹ vse of¹¹ worldli
25 goodis, may accordyngli¹² *and* conuenientli be clepid 'honeste', is sumwhat seid *and* declarid in þe first parti of 'cristen religioun', þe iije treti, þe []⁷ chapitre, *and* more pleinli in þe ije parti of þe book 'filling¹³ þe iiij tablis', þe []⁷ chapitre.

Honeste, as a counsel, is included under *largenes* towards oneself; or under *largenes* towards God; or under *rightwisnes* towards God.

Where reasons for the name 'honeste' may be found.

¹ P.M.M. omits *it*.

² P.M.M. omits *him*.

³ P.M.M. omits *and*.

⁴ P.M.M. omits *be*.

⁵ P.M.M., *abilnes*.

⁶⁻⁶ MS. *orto*. In P.M.M. or to . . . *abilnes* omitted.

⁷ Space left for reference in MS. and in P.M.M.

⁸ Name of book underlined in MS. P.M.M. adds: *þe* [space for reference]

chapitre.

⁹⁻⁹ but . . . *ijje* point of *þe ij* table omitted in P.M.M.

See Folewer, Part II, chap. ix.

¹⁰ P.M.M. *ijje*, the Points being differently arranged. See *Donet*, p. 41, footnote 7.

¹¹⁻¹¹ P.M.M. omits *þe vse of*.

¹² P.M.M., *accordauntli*, much faded.

¹³ P.M.M. omits *filling*.

[vii^e chapitre].

To live to one-
self *patiently* is
to suffer adver-
sity without
grumbling.

[F]Adir, what is patience ?¹

Sone, it is forto holde *and* kepe [pe wil]² in a softnes *and* in pees *and* reste, withoute disturblance *and* grucching, whanne enye maner of greefys fallen or³ comen; *and* þat⁴ 5 whepir þese greefis comen fro god immediatli, or fro þe feende, or fro oure fleisch, or fro⁵ þe worlde: as fro wijf, children, kyn, straungers, seruautis, freendis, or enemyes, hem willing or not willing.

There are two
cases of
Pacience:
(1) in suffering
adversity,
(2) in remedying
or preventing
adversity.

ffadir,⁶ in how manye casis ouzte þis pacience be had? 10

Certis, sone,⁶ in two.

ffadir,⁶ in⁷ whiche two?

Sone,⁸ oon is whilis þese seid greefis ben fallen *and* vpon a man hangyng, or abiding⁸; *And* þe opire case is whilis a man is aboute hem aweie doyng or remedying, or ellis, þat 15 þei not falle, he be preserving *and* defending.

(1) *Pacience*
in suffering
adversity.

In⁹ þe first of þese ij casis, a man schal bere him silf þus: first, þat he be aknowe¹⁰ alle þo greefis to bifalle him bi þe prouidence of god, as it is provid wel in 'þe more book of cristen religioun', þe secunde parti, as it is forto purge him 20 for hise synnes; *and* forto kepe him in mekenes, þat he falle not into pryde, which god ful moche among alle synnes hatip *and* punyschip; also forto holde him in sadde *and* holsum consideraciouns *and* þouztis, þat he wandre not in hise þouztis aboute waaste *and* veyn pingis, *and* perbi falle 25 into manye foold synnys; also þat he deserve grettir grace *and* grettir glory; | *and* also for manye opire greet profitis 26^b vpon which rennyþ þe preciose litil book made of 'þe xij avauntagis of tribulacioun'.¹¹ *And* perfore þis man schal þanke god ful hertely for þese grevauncis *and* peynys falling 30

¹ Cf. henceforward *P.M.M.*, fols. 29^a, 1. 14, to 30^a, l. 6.

² MS. *wel*; *P.M.M.*, *þe wil*.

³ *P.M.M.* substitutes *and*.

⁴ *and þat* erased in *P.M.M.*, and cross in margin.

⁵ *P.M.M.*, *from*.

⁶ *P.M.M.* omits *ffadir*, *sone*, *ffadir*, *sone*.

⁷ Omitted in *P.M.M.*

⁸ MS. *a biding*.

⁹⁻⁹ At this point there is an omission in the *P.M.M.*: *In þe first . . . þus*. (See *Donet*, p. 57, l. 6.) The *P.M.M.* resumes with: *þat is to sey*. (Cf. *Donet*, p. 57, l. 6.)

¹⁰ MS *a knowe*.

¹¹ See Notes.

so to him, as for greet *and* louyngful benefetis of god; pouz he be in wil *and* purpos forto wirche into remedying of hem, in þe maner to be tauzt now next vpon þe secunde caas of pacyence.

- 5 In þe ij^e caas of pacyence bfore seid, a man schal bere him þus⁹: þat¹ is to seie, in þo whilis þat a man be aboute to remedie *and* to leie a side hise greefis, or þe² whilis þat he settiþ defense wherbi þei schulen not come, he so in his remedying *and* defending wirch *and* do, bi sobirte *and*
 10 softnes, mesure *and* obedience of spirit, wiþoute grucchyng or disturblaunce, but rapir with pankingis; *and* þat he so wirche *and* do bi leeful meenys of kynde, of craft, or of grace, *and* bi leeful vse of þis³ now seid leeful meenys, as þat goddis seruice be not þerbi þe more lettid, neipir in pilk
 15 wircher, neipir in noon opire, *and* þat no man⁴ þerbi⁵ be wrongid, *and* þat no man⁴ þerbi be made to synne.

(2) *Pacyence* in remedying or preventing adversity.

ffadir, what is doughzines?⁶

- Sone, it is forto kepe *and* folewe þe doom of resoun in taking *and* bering *and* continuyng excellent⁷ labouris *and*
 20 excellent⁷ peynful dedis for þe⁸ seruice *and* lawe of⁸ god fynali or eendli.

To live *doughzily* is to perform laborious and painful deeds in God's service.

ffadir, in how manye maners of laboriose or peynful dedis stondiþ doughzines?

The five labours of Doughzines:

Sone, in v.⁹

- 25 In which v?

- Sone,¹⁰ oon is in chesing rapir *and* more to do þe parfiter vertuose werk þan þe. lassee, whanne euereipir of hem bope is excellentli hard, And þei mowe not bope be doon *and* be performyd to gider; And also forto in lijk maner chese *and*
 30 do þe parfiter degree of a vertu excellently hard, rapir þan

(1) Choice of the more difficult virtuous work, or the greater degree of a difficult virtue, rather than the less.

⁹⁻⁹ See previous page.

¹ Here the *P.M.M.* resumes.

² *P.M.M.* substitutes *þo*.

³ *P.M.M.* has the common pl. *þese*. Babington (Glossary to *Rep.*) and Schmidt (*Studies*, § 36) do not note the pl. *þis*; but cf. again *Donet*, 7/18, 34/25.

⁴ MS. *noman*.

⁵ *P.M.M.*, "þerbi" "no man, with the marks of transposition.

⁶ For the abbreviated account of Doughzines in the *P.M.M.*, see Appendix. After Doughzines, the *P.M.M.* treats the seven parts of a state. See below, pp. 74-5.

⁷ *P.M.M.* omits *excellent*.

⁸⁻⁸ *P.M.M.* omits *þe . . . of*.

⁹ *P.M.M.*, *iiij*. From this point, for the account of Doughzines, see Appendix only.

¹⁰ MS. *Soone*.

þe lasse parfite degree of þe same vertu; siþen in euereþir of þese choisis *and* in her execuciouns lijþ excellent difficultee *and* peyne, which is oon of þe cheef circumstauncys of doutines.

(2) Removal of occasions towards sin, provided that such removal is not commanded or forbidden by Reason.

þe ije maner is in removing excellentli hard occasions 27^a *and* perels, which, as we han wel aspied bifore, ben woned drawe bi delectaciouns vs silf or opire men into vice; *and* þese we excluden þat þerfore we go þe surelier into vertues. Neuerþeles, so, *and*¹ in pilk maner, we must exclude þat resoun weernyþ not pilk excluding; þouþ þo occasiouns ben 10 not such þat forto avoide *and* exclude hem is comaundement.

(3) Removal of hindrances towards virtue coming from within, which removal is a counsel only.

Or practice, if Reason approves, of the virtue so hindered.

þe iije maner is in removing excellent lettis of vertu, which bi peyn fro wiþinforþ to vs wiþdrawen fro vertu, if þo lettis mowe be removid; or ellis in not sparyng forto worche þe 15 vertu, þouþ þo peynes, difficultees, or labouris, stonden in for pilk same while, beyng aboute forto lette þe vertu be doon, so neuer þe latter þat doom of resoun forto so do þe pretence vertu lette not; And þat þouþ forto exclude *and* remove pilk lettis falliþ not vndir maundement, but vndir 20 counseil onli.

(4) Removal of hindrances towards virtue coming from without, or practice of the virtue so hindered.

þe fourþe maner is in azens fizting *and* removing excellent lettis of vertu, which fro *without* forþ, bi pretenyngis of peynes or of damagis, ben aboute to lette, if þo lettis mowe be removid *and* excludid, And, if þei mowe not be removid, þan 25 forto spare not forto do þe vertu, *and* be redi to vndir go *and* receyue þe peynes or damages pretended, so *and* if þat forto so remove, doom of resoun not azens seiþ *and* azens stondith; bi which doom resoun owith in þis iiije case, as wel as in þe bifore going ije *and* iije casis, weie wel *and* knowe riztli 30 whiche of þe ij yuelis is þe grettir, þat þe lasse yuel be take *and* receivid forto lacke þe grettir.

(5) Continuance in, or more frequent practice of, a difficult virtue; provided that this continuance, or more frequent practice, is a counsel, not a commandment.

þe v^e is forto perseuere *and* contynue alweie, or ellis lengir, in a vertuose werk, or forto oftir do it in dyuerse whilis þan comaundement is, So þat þerynne ligge excellent hardnes 35 or difficultee, *and* so þat resoun be not þerazens, *and* þouþ pilk lenger contynuaunce, or pilk oftir hauntyng, be not of comaundement, but of freedom *and* counseil onli.

¹ and : overwritten in MS.

oute of þe declaracioun made vpon þese v maners of doutzines
 nes solewen þese iij trouþis: Oon is þat doutzines haþ
 27^b fo[r]¹ oon of² | his princypal circumstauncis vpon which he
 fallip, excellent difficultee or hardnes or peyne, which aboute
 5 stondip moral vertu; þouȝ he haue for his mater þe principal
 mater of pilk vertu, which euer pilk vertu be, and in which
 table pilk vertu be, þouȝ ech opir vertu haþ difficulte as for
 his circumstaunce as wel.

þe ije troupe is, þat þouȝ doutzines bi sum skile and con-
 sideracioun be a³ moral vertu of þe iije table, disposing a man
 anentis him silf immediatli and principali forto vndir go
 excellent difficultees, and þat for as moche as þe princypal
 circumstaunce of doutzines is wipinne þe worcher, and not
 wipoutforþ, which is þe seid difficultee; ȝitt doutzines is
 15 aboute alle maters of vertues in ech opire table wherynne
 ben excellent difficultees or hardnessis. And so doutzines is
 not formali oon specialist moral vertu; but it conteynip an
 aggregat of manye moral vertues beyng in dyuers tablis, of
 which vertues summe vndir summe opire circumstauncis ben
 20 of conseil oonly. And whi þis doutzines is putte into þe
 iije table, and whi he is so gaderid and spokun among moral
 vertues, causis ben ȝouun in 'þe folewer to þe donet', in þe
 ije parti, þe vije and ix^e chapitris.

þe iije troupe is þis: whanne euer a difficultee risip⁴ fro
 25 wipinforþ⁴ or fro wipouteforþ to þe purposer forto worche
 eny vertuose dede, he may wel ynouȝe do his purpos and
 entent bi vertu of doutzines, þouȝ pilk difficultee be to him
 of greet damage and peyne þat it bringip forþ to him
 bodili deep, if doom of resoun bidde, or at þe leest conseil
 30 or allowe pilke chaunge to be doon and take, þat þe bodili
 deep be receyuid rapir þan lette pilke vertu be vndoon; And,
 if doom of resoun allowe not pilk chaunge, þat þan þe
 purposid dede may not be doon ritzli bi doutzines. Certis,
 forto knowe and witte whanne and how resoun schal deeme
 35 oon good to ouerpeise and weye þe opir good, and oon yuel
 to ouerpeise and weye þe opir yuel, helpip moche what y

Three truths
 arising from
 consideration
 of the five
 labours of
Doutzines.

(1) Difficulty is
 one of the chief
 circumstances
 of *Doutzines*.

(2) *Doutzines*
 is connected
 with every
 moral virtue,
 inasmuch as
 every moral
 virtue is
 difficult.

Where the
 reason why
Doutzines is
 placed in the
 Third Table
 may be seen.

(3) A man may
 perform any
 virtuous deed
 by *Doutzines*,
 even if it
 means his
 bodily death,
 provided
 Reason consents
 thereto.

¹ MS. *fo*.

² of repeated in MS.

³ a overwritten in MS.

⁴⁻¹ MS. *risip*, *wipinforþ*, *fro*, with the
 marks of transposition.

haue write | in 'þe lasse book of cristen religioun', þe first 28^a tretice.

To live to oneself largely is to give, or do, to oneself good things, which neither God nor Reason commands.

ffadir, what is for to lyue largely anentis vs silf immediatli ?¹

Sone, it is for to ȝeue or to² do to vs silf goodis which 5 we ben not bounde bi god or bi resoun forto so hem ȝeue or to² do to vs silf, and þat of what euer maner of goodis þo be, So þat god or resoun wel allowe þat we so ȝeue or do þo goodis to vs silf.

Largenes may be included under other Points of the Third Table.

And so, as it is seid bifore, bi and aftir dyuers skilis and 10 consideraciouns, moral vertues mowe be in dyuers tablis, and in dyuers pointis of oon and of þe same table; and in special, now to seie, summe vertues which now ben in þis viije point of þe iij table, ben in opire pointis of þe same iij table. and þat þis is noon inconuenient, y declare and 15 schewe in 'þe folewer' to þis 'donet', in þe ije parti, þe [ix]³ chapitre. þefore, sone, se what is tauȝt þere. And þus moche as for vertues of þe iije table.

THE FOURTH TABLE.

There are eight moral virtues in the Fourth Table.

These virtues rehearsed.

[ix^e chapitre].⁴

[F]Adir,⁵ how manye vertues, or comaundementis and 20 counseilis in general, ben of þe iiije table?

Sone, viij.

Which viij?

Sone, toward oure neiȝboris goostlihode,⁶ Attendaunce,⁷ riȝtwisnes, mekenes, accordyngnes,⁸ treupe,⁹ benyngnite (or 25 myldnes) and largenes.⁷ Or ellis þus: forto lyue toward oure neiȝboris goostly,¹⁰ attendauntly,¹¹ riȝtfully, mekeli, accordingly, treuli, benyngnely (or myldeli) and largeli.¹¹

To live to our neighbour goostly is to

ffadir, what is oure goostlihode⁶ toward our neiȝbore, as it is þe first poynt in þe iiije table? 30

¹ Largenes is not included in the Third Table in the P.M.M.

² MS. orto.

³ Space left for reference in MS.

⁴ 9 chapitre in margin.

⁵ Cf. henceforward P.M.M., fols. 31^b, 1. 14, to 32^a, l. 15.

⁶ P.M.M., loue.

⁷ largenes comes second in the list in the P.M.M.

⁸ P.M.M., accordignes [sic].

⁹ P.M.M. inserts and.

¹⁰ P.M.M., lovyngli.

¹¹ largeli comes second in the list in P.M.M.

Sone, it is oure willing ¹ bi whiche we willip ² to him goodis which, forto to him ȝeve, or forto ³ to ⁴ him sette, *and* forto fro ⁵ h[i]m ⁶ take, is not in a creaturis power: as ben his blisful rewardis to be had in hevene, *and* goddis gracis freely helping him þidirward, in þe maners tauȝt in þe ije parti of 'cristen religioun', þe iij^e treti.⁷ þis goostlihode of a man anentis his neiȝbore is a spice, or a membre, of þe al hool general freendli love which a man ouȝte have to his neiȝbore.

28^b ffadir, in which | visis may y execute profitabli toward
10 my neiȝbore þis seide goostlihode, or goostly freendli willing, born toward him?

will to him heavenly goods and rewards, which are in no man's power to give or take away.

This *goostlihode* is a species of our love towards our neighbour.

This *goostly* love to our neighbour may be executed by praying for God's grace towards him, and by accepting him as a friend.

Sone, in asking *and* preiying þat þi neiȝbore haue grace into ech of þe seid effectis of grace rehercid bifore in þe vj *chapitre*, where it is spokun of goostlihode of a man anentis him self; *and* also bi þis, þat þou takist *and* acceptist him into þi specyall freendschip *and* felaweschip, fforwhi perbi *and* perfore god wole þe more grace ȝeue to him, as to þi freend, for þi sake: þat is to seie, for þe loue which god hap to þee, deservid bi þi vertuose dedis of þe iiij tablis doon for goddis sake, As herof long doctryne is ȝouun in 'þe more book of cristen religioun', þe first parti, þe ij treti.

ffadir, what is þe vertu of attendaunce?⁸

Sone, it is þe fulfilling of þe lawe⁹ *and* boonde of ouerte toward vndirlingis, or of subieccioun toward ouerers. Or
25 ellis þis: attendaunce is to fulfille þe lawe, charge *and* boond bi which a souereyn is bounden to his vndirlingis, or bi which þe vndirlingis ben bounden to her souereyns.

ffadir, how manye maners¹⁰ ben pereouer her vndirlingis?

Sone, vij.

30 Which vij?

To live to our neighbour *attendauntly* is to bear ourselves rightly towards our inferiors and superiors.

THE SEVEN RELATIONSHIPS OF SUPERIORS TOWARDS INFERIORS rehearsed.

¹ P.M.M., *wilnyng*.

² P.M.M., *willen*, which is perhaps the right reading here, as Pecoock's regular ending is *-en*. See p. 77, note 5.

³ MS. *orfor*.

⁴ to omitted in P.M.M.

⁵ P.M.M., *from*.

⁶ MS. *hem*; P.M.M., *him hem*.

⁷ Here the P.M.M. closes the treatment of this Point, and treats *Largenes*. See below, pp. 66-7.

⁸ Cf. henceforward P.M.M., fols. 32^b, l. 19, to 33^b, l. 1.

⁹ P.M.M. here inserts *charge*. Cf. *lawe*, *charge* and *boond* below, *Donet*, ll. 25-6.

¹⁰ P.M.M. inserts of *ouerers*.

The fadir *and*¹ modir ouer þe² childe, þe³ hu[s]bonde⁴ ouer his wijf,⁵ þe scole maistir ouer his scolers, þe crafty man ouer his appre[n]tise,⁶ þe hirer ouer his hired laborer, þe⁶ curate ouer his parischen, And þe king ouer his legi.⁶ Bitwix þe freeman *and* his boond man, it needip not to⁷ 5 make eny opire maner of combinacioun save which is seid to be bitwix þe prince *and* his legi; for þilk two maners ben not different, saue bi more *and* lasse oonly, And it may be pat alle legies of a prince ben to him boond.⁶

There are two ways of living *rihtwisli* to our neighbour:

(1) To perform our promises made to him, whether there-to is set oath or vow, or no.

ffadir,⁸ what is forto lyue anentis oure neizboris iustli or 10 *rihtwisli*?

Sone, it is doon in two maners: Oon is, whanne euer *and* how oft euer, we wolen, or schulen, to oure neizbore make couenaunt or boond of biheest, bi worde or bi opir signe or dede occupiyng þe stide of worde, vpon eny dede or þing to 15 be of vs doon, or to be of vs left vndon, in tyme to come, | 29^a pat we perfoorme þilk boonde *and* couenaunt, bi cause pat bi⁹ þilk boonde þere growip to oure neizbore a riht¹⁰ of claym vpon oure dede so bihestid to him in boond *and* couenaunt, *and* pat wheþir to þilk boond be sette ooþe or vowe, or no;¹¹ 20 And also ellis we schulde breke oure promys or oure couenaunt, which is not to be doon.

The circumstances in which Reason allows, or does not allow, oaths or vows to be set to promises.

Also, sone, here it is to witte pat doom of resoun allowip not ooþ or vowe to be sett vnto eny promys made to god or to man, but if resoun iuge þat þe mater of þilk promys, pat 25 is to seie, but if þe dede promisid, be honeste *and* profitable to be doon anentis him to whom it is promysid; *and* but if resoun iuge bifore þat, bi þilk ooþ or vowe sette to þe dede promysid, þe promyser schal be þe more remembrid, movid,

¹ P.M.M. inserts *þe*.

² P.M.M., *her*.

³⁻⁵ In P.M.M. *þe husband ouer his wijf*, is an addition from foot of page; mark of omission after *child* in text.

⁴ MS. *hubbonde*; P.M.M., *huabonde*.

⁵ Contraction mark for *n* omitted in MS.

⁶⁻⁶ P.M.M., *þe . . . legi* omitted at this point, but inserted after to *him boond*, with marks of omission showing the passage

should follow *aprentise* above.

⁷ P.M.M. omits *to*.

⁸ Cf. henceforward P.M.M., fols. 33^b, l. 1, to 35^b, l. 13.

⁹ *bi* overwritten in MS., and omission mark in text.

¹⁰ MS. *ariht*.

¹¹ Here there is an omission in the P.M.M., which runs straight on: *Anopir maner of rihtwisnes*; see *Donet*, p. 63, l. 8.

and stirid forto perfoorme þe dede promysid. And, þerfore, whanne euer oope or vowe is sette to a promys made to god or to man, lackyng eny of þese now seid circumstaunces, þouȝ þe promys be fulfillid and perfoormed, ȝitt pilk setting
5 to of oop or vowe is not allowid of resoun, and¹ þerfore þe making of pilk promys, vudir and wiþ such oop or vow, is not allowid of resoun.¹

An opir maner of riztwisnes to oure neizbore is, þat we not wille² forto² hoolde or³ demene or trete eny þing which is
10 his in possessioun, or in rizt clayme, azens his licence or iust wil, or⁴ withoute sufficient autorite of⁵ lawe made⁵, and þat wheþir pilk þing be his worldly good or his fleischly good.

(2) Not to use our neighbour's goods, worldly or fleshly, otherwise than as he desires.

bi þe first membre is excludid al wilful covenaut breking; And, sipen matrimonye is a couenaunt made bitwix man
15 and womman, wherynne þei ȝeven to gider, ech of hem to opire⁶, her bodies perpetually and indepartabili, whilis þei lyuen, into bigetyng of children, and forto þerynne be trewe, eche of hem to opire: þat is to seie, þat neiþir of hem comune his body wiþ⁷ straunge persooone, whilis þei bope to
20 gider lyuen; þerfore, what euer persooone, whilis he is⁸ lawfully cowlpid in matrimonye, brekiþ eny parti of þis coue-
29^a naut, | he doop to his make þe⁹ vnriȝt of þis first membre of þe iij¹⁰ principal poynt of þe iiij^e table.

By the first kind of *riztwisnes*, we are forbidden to break any covenant, e.g. that of marriage.

Also, bi þe secunde membre of riztwisnes ben excludid al
25 fraude, gile and disceite in¹¹ couenauntis whilis¹² þei ben in makyng,¹² al þeft and raveyne, and al maner seching, taking, or tretyng of an opir personys goodis azens his resonable wil or¹³ licence, or¹³ withoute sufficient auctorite of god¹⁴ bi reuelacioun, or bi mannys lawe þerto made and publischid¹⁴;
30 And þat wheþir pilk godis bi his wiȝf, his childe, his seruuaunt, his beest, his fre liberte to wirche hise al maner

By the second kind, we are forbidden to practise towards our neighbour any fraud or theft.

1-1 and þerfore . . . resoun is repeated in the MS.

2-2 P.M.M. omits *wille forto*.

3 P.M.M. substitutes *neizbir*.

4 P.M.M. substitutes *and*.

5-5 P.M.M. omits *of lawe made*.

6 P.M.M. inserts *of hem*.

7 P.M.M. inserts *eny*.

8 MS. *is a*; P.M.M. omits *a*.

9 P.M.M. omits *þe*.

10 P.M.M., iiij^e, the Points being differently arranged.

11 P.M.M. inserts *contractis or*.

12-12 P.M.M. omits *whilis . . . makyng*.

13 P.M.M., *and*.

14-14 P.M.M. inserts *and man*; and omits *bi . . . publischid*.

And by the second kind, we are bidden to make restitution and amends.

Thus *rihtwisnes* towards our neighbour excludes wrath and envy.

leeful werkis beyng vnder his iust leeful liberte to wirche or to¹ forbere, or eny of hise opire worldli goodis² afore touchid² in þe vertu of honeste in þe³ iij table, or eny opire of hise bodili ricchessis: as ben his lijf, his helpe, his strengþe, his membris, also his bodili eese, wiþ alle meenys þerto helping 5 y-touchid afore in þe vertu of clenness. Also in þe secunde seid membre is includid restitucioun, or restoryng of anopir mannys good vnresonabili⁴ wiþdrawen or⁵ kept or occupied aȝens his⁶ resonable wil; and also satisfaccioun or amendis making to oure neizbore for⁷ doying of eny þing which now 10 bifore is rehercid as to be excludid.⁷

And so bi pis iustnes be excludid oure envie and wrappe anentis oure neizboris, ffor as moche as enuye to oure neizbore is not ellis þan a willing⁸ þat oure neizbore lack hise sum certeyn goodis which resoun deemeþ him owe to haue, or 15 a nylling þat he haue hem, lest þerbi oure glory be takun aweie or be lassid afore men; And wrappe to oure neizbore is not ellis þan a willing þat oure neizbore haue sum yuel contrarye to sum of þe now seid godis, for þat, as to vs seemeþ, he trespasith, doip yuel, or displesith to vs. so þat 20 envie and wrappe ben habitis⁹ or disposiciouns or her⁹ dedis of þe wil, and so bi¹⁰ willyngis or nyllingis or outwarde dedis comaundid bi hem; þouȝ comounly, whilis a man hap enuye or wrappe, he schal haue peynes and movingis in his 30 body and folewingli in his soule; which peynes and movingis 25 ben not þe envie, neipir þe wrappe, bi cause þat, as ech moral vertu is a¹¹ disposicioun or habit or his¹¹ dede of þe fre wil, so ech moral vice must nedis be a disposicioun¹² or habit or¹² dede of þe fre wil oonli, as schal appere in 'þe folewer to þe donet'.¹³

30

¹ MS. *orto*.

²⁻³ MS. *goodis „touchid afore*, with the marks of transposition; *P.M.M.*, *afore touchid*.

³ *P.M.M.* has a hole after *þe*, before the number.

⁴ *P.M.M.* substitutes *wrongfulli*.

⁵ *P.M.M.* inserts *wrongfulli*.

⁶ *P.M.M.* inserts *iust* and.

⁷⁻⁷ *P.M.M.* substitutes: *for eny vntrouþ or eny vnriht don to þe same neizbore in*

eny of his fleischli or worldli goodis in case þat eny such vntrouþ or vnriht be don to hym.

⁸ MS. *awilling*.

⁹⁻⁹ *P.M.M.* omits *habitis . . . her*.

¹⁰ In *P.M.M.* a half-faded *be* follows.

¹¹⁻¹¹ *P.M.M.* omits *disposicioun . . . his*.

¹²⁻¹² *P.M.M.* omits *disposicioun . . . or*.

¹³ Pt. I, chap. xv.

P.M.M. substitutes: *in þe iij^e parti of þe donet*; this may be the same thing as the

ffadir,¹ what is mekenes² to be had anentis oure neizboris?

To live towards our neighbour *mekely* is to make ourselves out no better than we are, or not so good as we are.

Sone, it is a bering of vs silf wipynneforþ *and* withoute-
forþ toward oure neizboris euen as we ben, or lasse þan we
ben, in reward of hem in doom of resoun; which beryng
5 risip bi cause of oure having in godis of kynde, of fortune, of
craft, of maners, or of grace, more þan þei han, or even wip
hem, or lasse þan þei han. Wherfore³ pride is þe vice bi
which a man, in his owne reputacioun, *and* in willing þer to
answering, settip him silf hiȝer þan he is worþi anentis hise
10 neizboris, *and* þat for sum good which he haȝ receyuid of
god or of kynde or of man, or which he haȝ gete bi his owne
kunnyng or labour.³

The contrary vice is pride.

ffadir,⁴ what is it⁵ forto lyue accordingli, as it is þe v⁶
poynt of the iiij table?

To live to our neighbour *accordingli* is to consent to laws made for the common profit.

15 Sone, it is forto consent to neizboris into þe making,
keping *and* vsing of reulis, ordynauncis *and* lawis to be
made, such as resoun wel deemeth to strecche into þe comoun
availe bodili or goostli,⁷ namelich if þerwip þei schulen come
into þe availe⁷ of þe consenter, *and* not into⁸ disauayle.

20 ffadir,⁹ what is troupe, or forto¹⁰ lyue treuli anentis oure
neizboris?

To live to our neighbour *treuli* is to affirm or deny absolutely truly by word or deed, whether there-to be set oath or vow, or no.

Sone, it is, as ofte as we wolen, or schulen, to oure
neizboris afferme or denye, bi worde, or bi signe or dede
occupiung þe stide of worde, þat þe mater so affermed or
25 denyed bi troupe,¹¹ namelich¹² as we trowen,¹² *and* þat whepir
þe mater so affermed or denyed bi present, passid, or to¹³
come, oure owne dede or anopir creaturis dede, *and* þat

Folewer. See Intro., Section III.

After this, the *P.M.M.* inserts: *In like maner it is to be seid of slouȝ[y] or þe vice which is contrarie to douȝtines.*

¹ Cf. henceforward *P.M.M.*, fols. 35^b, l. 13, to 36^a, l. 3.

² As to position of Meekness, &c., in the Four Tables, see *Folewer*, Pt. II, chap. ii.

³⁻⁵ *P.M.M.* omits *Wherfore . . . labour.*

⁴ Cf. henceforward *P.M.M.*, fols. 36^a, l. 3 to l. 11.

⁵ *P.M.M.* omits it.

⁶ *P.M.M.*, vj^e, the Points being differently arranged.

⁷⁻⁷ *P.M.M.* runs: *gostli and þerwith into þe avail, &c.*

⁸ *P.M.M.* inserts *his*.

⁹ Cf. henceforward *P.M.M.*, fols. 36^a, l. 11, to 36^b, l. 2.

¹⁰ MS. *orfor*to.

¹¹ *P.M.M.* substitutes *trewe*.

¹²⁻¹² In *P.M.M.* *namelich . . . trowen* is omitted.

¹³ MS. *orto*.

whepir þer to be sette eny oop, or no, eny vowe, or no¹; ffor ellis we schulden make lesing wipoute oop or vowe, or ellis wip oop or vowe, *and* neuer neipir of þese resoun wole allowe.

The circumstances in which Reason allows oath or vow to be set to an affirming or denying.

| Also, sone, it is to witte þat resoun allowip not oop or 30^b vowe to be sette to eny affermyng or denying made to man, not beyng enye promys, þouȝ pilk affermyng or denying be trewe, but if resoun se *and* iuge bfore þat þe dede of² affermyng or denying be honest *and* profitable to be doon; And but if resoun iuge bfore þat þe affermer or denyer 10 schal be þe more trowid, or schal not ellis be trowid, whanne honeste *and* profite asken þat he þerynne be þe more trowid, or ellis be trowid, to afferme or denye as troupe is. And þerfore alle such affermyngis or denyingis, circumstanciatid wip setting to of oop or vowe, whanne þe dede of affermyng 15 or denying is not honest *and* profitable, *and* whanne nede or profit askip not þat þe affermer or denyer be þe more bileuyd or be bileuyd, resoun not allowip, but iugip to be ydil *and* veyn, *and* þerfore to be not doon.

To live to our neighbour *benyngnely* is to behave towards him temperately in word and deed.

ffadir,³ what is benyngnyte to oure neizbore⁴?

20

Sone, it is a mesuryng, reuling, temperyng *and* demening of oure speche, countenance, gesture *and* dede toward oure neizbore f[ro]⁵ boistousenes, rudenes, þat at þe leest oure neizbore be not þerbi temptid or movid into⁶ vnrestful passiouns or into vnpacience, or⁷ forto breke vp his loue from⁸ 25 vs, *and* forto wil⁹ *and* wirche to vs yuel *and* harme. *and* so bi benyngnite ben excludid al vnresonable⁹ angry reprov- ing, scornyng,¹⁰ chiding, rebuking, in worde, *and* al vnreson- able vengeance, cruelnes, *and* rygour in dede.

To live to our neighbour *largely* is to relieve his need.

ffadir,¹¹ what is largenes?

30

Sone, it is a¹² willing forto releue¹² oure neizboris lak *and* nede bi oure habundaunce *and* plente.

¹ Here the *P.M.M.* passes straight to Benignity; cf. below, p. 66, ll. 20-29.

² *of* overwritten in MS., and mark of omission in text.

³ Cf. henceforward *P.M.M.*, fol. 36^b, l. 2 to l. 13.

⁴ *P.M.M.*, *neizboris*.

⁵ *fro*, a correction from margin; MS.

for; *P.M.M.*, *fro*.

⁶⁻⁸ *P.M.M.* omits *into . . . or*.

⁷ *P.M.M.*, *fro*. ⁸ *P.M.M.*, *wilne*.

⁹ *P.M.M.* omits *vnresonable*.

¹⁰ *P.M.M.* omits *scornying*.

¹¹ Cf. henceforward *P.M.M.*, fols. 32^a, l. 15, to 32^b, l. 18.

¹²⁻¹² *P.M.M.* substitutes to *releue*.

ffadir, in how manye maners may þis largenes be doon ?

Certis, sone, in two maners: fforwhi we mowe releue
oure neizboris bodili lak *and* nede bi oure bodili habundaunce
and plente; *and* also we mowe releue oure neizboris goostli
5 lak *and* nede bi oure goostli habundaunce *and* plente, ouer¹
þat we be þerto bounde bi precept of god or of resoun.¹

There are two
kinds of
largenes:

- (1) Relief of
bodily need.
- (2) Relief of
ghostly need.

Ensaumple of þe first maner² is þis: feding, cloping,
31^a helyng, herborewyng,³ visiting in | bodili maner, glading *and*
cheriing, oute of prisoun quytyng, biriying, worldly goodis
10 3euing or leenyng, worldly dettis forzeving, and eche of
þese now seid maners to opire men of power for þe pore
procuryng.

Examples of
bodily relief,
including the
SEVEN BODILY
WORKS OF
MERCY.

Ensaumple of þe ij maner is þis: teching, counseiling,
exortyng, preiying, good exampling, to good putting *and*
15 dryuing, trespassis *and* giltis forzeving, into goostlihode coun-
fortyng *and* glading, chastisyng, or iustli bi love punysching,
and þat suche dedis be doon bi opire men of power pro-
curyng.

Examples of
ghostly relief,
including the
SEVEN GHOSTLY
WORKS OF
MERCY.

[x^e chapitre]

20 [F]Adir,⁴ is þis chalengeable, þat 3e setten rȳtwisnes to
be comune, vndir oon name comprehending *and* conteynyng
þe vertu contrarye to⁵ wrappe *and* þe vertu contrarye⁵ to
envie?

The term *rȳt-
wisnes* is
common to all
the virtues
of the Fourth
Table, and is
applicable to
the virtue
contrary to
both wrath
and envy.

Sone, nay,⁶ þis is not chalengeable, more þan it is chalenge-
25 able to treters of cardynal vertues in þat þat⁷ þei setten
temperaunce, as it is a cardynal vertu, vndir oon name to be
comune, in comprehending *and* conteynyng sobirnes contrarye
to glotenye, *and*⁸ contynence or chastite contrarye to lec-
cherye, *and* honeste contrarye to veyn glory *and* to covetise;
30 And in lijk maner to sette rȳtwisnes, as it is a cardinal
vertu, to be comune vndir oon name to alle þe vertues of þe
iiij^e table.

¹⁻¹ P.M.M. omits *ouer . . . resoun*.

² P.M.M. omits *maner*.

³ MS. *heerborewyng*, with the first *e*
underdotted.

⁴ Cf. henceforward P.M.M., fols. 36^b,
l. 13, to 37^a, l. 9.

⁵⁻⁵ In P.M.M., to . . . *contrarie* is an

addition from foot of page; omission
mark in text after the former *contrarie*.

⁶ MS. *may*, with the first stroke crossed
through and underdotted.

⁷ P.M.M. omits second *þat*.

⁸ P.M.M. inserts *þat*.

The difference
between
patience and
benignity :
Patience en-
sures a man's
personal peace ;
benignity our
neighbour's
peace.

ffadir,¹ which is þe difference bitwix pacience *and* benyng-
nyte ?

Certis, sone, pacience disposiþ *and* settiþ a mannys spirit
to be in a restfulnes as in him self, wipoute biholding or eny
moving toward eny opire outward þing ; And benyngnite 5
settiþ a mannys outward bering in speche, countenaunce,
dede occupieng þe steede of worde, in such a foorme *and*
maner þat it not brekiþ, but kepiþ, of spirit þe restfulnes of
hise neiþboris, or of sum opire outward þing. And so
pacience repressiþ disturblaunce which schulde make vnrest 10
and vnpees in a mannys owne spirit, which disturblaunce
and vnrest myzt be wipoute eny moving into² greif toward
eny opir þing, And benyngnite repressiþ þe cause | in a 31^b
mannys beryng which schuld be a moving to vnese, *and*
disturble sum opir outward þing. 15

Usury violates
the command-
ment of *right-
wisnes* towards
our neighbour,
the Third Point
of the Fourth
Table.

ffadir,³ azens which of þese poyntis of þe iiij table trespassiþ
an vsurer ?

Sone, siþen bi lawe of kinde, of resoun, *and* of charite,
riht as ech man which haþ superflue goodis more þan is nede
to occupie, ouzte frely zeue of pilk superflue godis to his 20
neiþbore suffring nede, if pilk neiþbore schal not be of power
to azenquyte ; so ech such habundaunt man in goodis is
bounden bi þe same lawe of open resoun, of kynde, *and* of
charite, forto frely leene of his superflue goodis to his nedi
neiþbore, if of pilk neiþbore it is hopid þat he schal mowe 25
azen paie or azen quyte it. And, siþen in vseri þe leener,
bi manassing þat he wole not ellis leene, drivip *and* com-
pellip þe borewer to assent forto paie a summe of his owne
good bisidis þe summe borewid, *and* þat for þe borewyng or
þe leenyng, which is not resonable cause to so compelle, for 30
it is azens lawe of kynde, of resoun, *and* of charite, as is
now openli seid ; perfore such a leener, so drying þe borewer,
tretip þe borewers good azens þe borewers fre resonable wil ;
and perfore þe leener trespassiþ azens⁴ þe seid secunde
membre of þe iij poynt, callid 'rihtwisnes', of þe iiij^e table.⁴ 35

¹ Cf. henceforward *P.M.M.*, fols. 37^a,
1. 9, to 37^b, l. 9.

² *P.M.M.*, in.

³ Cf. henceforward *P.M.M.*, fols. 37^b,
1. 9, to 38^a, l. 17.

⁴⁻⁴ *P.M.M.* runs : *azens þe first seid*

and¹ bi þat þat is now seid, is open whi vsure is vnleeful, for þat it is aʒens þe lawe of resoun or kynde, and² whi it is so aʒens þe seid lawe of resoun and of kynde.² more³ of vsure at þe ful schal be tauʒt in 'þe book of vsure'.³

5 ffadir,⁴ aʒens which poynt of þe iiij^e table goop þe vice of symonie?

Simony violates the commandment of *riʒtwisnes* towards God, the Third Point of the Second Table.

Sone, sipen a symonier presumeþ and takip vpon him forto sille þe þing which is oonly goddis þing, and which þing no creature may have or possesse as for his owne, forto⁵
10 do þerwip what he wole,⁵ bi cause þilk þing is a goostly and a spiritual þing; þerfore such a symonier trespasip to god, for as moche as he tretip goddis propre good and þing aʒens
32^a riʒt,⁶ aʒens god|dys licence. And so þerynne he trespasip aʒens þe iij⁷ poynt of þe secund table, which⁸ is riʒtwisnes
15 to god.

Also, sone, in as moche as such a symonier takip vpon him forto sille to his neizbore þilk þing which he may not sille to þe same neizbore, and ʒit he takip his neizboris good as for price of þe same þing, as þouʒ he myʒt sille⁹ to þe
20 same neizbore; þerfore such a symonier trespasip to his neizbore bi fraude and gyle and vnevenes or vniustnes of chaunge bitwix þe þing presumed to be soold and þe þing takun as for þe price þerof; and þerfore¹⁰ aʒens iustnes [or]¹¹

And that of *riʒtwisnes* towards our neighbour, the Third Point of the Fourth Table.

membre of þe iiij^e point callid riʒtwisnes, the Points being differently arranged.

It then runs: *Also, sone, such an vsurer, leener, being habundaunt of his superflue goodis to leene, trespaciþ aʒens þe ij^e point, which is callid largenes, for as mych as bi þe seid lawe of resoun, which is to a man lawe of kinde, he is bounde to leene freli to þe nedi being of power to aʒen paie; riʒt as, if he be habundaunt in superflue goodis to ʒeue, he is bi þe same lawe bounde to freli ʒeue bi almes to þe nedi being out of power to aʒen paie, and ellis he trespaciþ aʒens largenes. And so an vsurer trespaciþ boþ aʒens þe ij^e point and aʒens þe iiij^e point of þe iiij^e table (fols. 38^a, l. 17, to 38^b, l. 12).*

¹ Cf. henceforward, *P.M.M.*, fol. 38^b, l. 12 to l. 15.

²⁻² In *P.M.M.*, and . . . kinde is an addition from foot of page. Mark of omission in text after previous *kynde*.

³⁻³ *P.M.M.* omits more . . . vsure.

⁴ Cf. henceforward *P.M.M.*, fols. 38^b, l. 15, to 39^b, l. 17.

⁵⁻⁵ *P.M.M.* omits forto . . . wole.

⁶ *P.M.M.*, inserts aʒens goddis leue and.

⁷ *P.M.M.*, *ij*, the Points being differently numbered.

⁸ *P.M.M.* inserts point.

⁹ *P.M.M.* inserts *it*.

¹⁰ *P.M.M.* inserts *And*.

¹¹ MS. *and*; *P.M.M.*, *or*.

The buyer
trespasses
against God
and against
his neighbour
in like manner
as the seller.

riȝtwisnes to his neiȝbore, whiche iustnes to neiȝbore is þe iij¹ poynt of þe iij^e table.

fferþirmore, þe neiȝbore which takip vpon him forto bie such a *spiritual* þing, which he may not hye, bi cause it may be no mannys² *propre*² good save goddis aloone, trespasip⁵ aȝens þe same seid iij³ poynt of þe ij table, bi cause he tretip goddis good to bi it aȝens goddis licence *and* wil *and* aȝens riȝt, bi cause he may not possesse it, neiþir be lorde þerof, forto⁴ do þerwip what he wole.⁴ Also he trespasip to þe siller bi vniustnes *and* vnriȝt of biyng or of chaunge, bi¹⁰ cause þe þing presumed to be soold *and* þe þing paid for price of it mowe neuer bi lijk worþ. And so þerynne he trespasip aȝens þe iij¹ poynt of þe iij^e table.

[xj^e chapitre].

THE SEVEN
RELATIONSHIPS
OF ATTEN-
DANCE OF
SUPERIORS
TOWARDS
INFERIORS;

[F]Adir,⁵ of ech of pese vij maners rehercid bifore in þe 15 [ix]⁶ chapitre, in þe vertu of attendaunce, y preie ȝou þat ȝe seie forþ alle⁷, or manye, of þo chargys or purtenauncis openli.

Certis, sone, wip þe grace of god, so schal y.⁷

(1) The parents
towards their
child.

The first attendaunce, whiche is to be of þe fadir *and* 20 modir toward þe childe withynne his mannys age, haþ pese poyntis: bodili nurischyng; bodili save wardyng, with al her necessary⁸ purtenauncis⁸; into vertues h[i]m⁹ leding *and* customyng; him chastising *and* punyschyng; oure bileeue *and* goddis lawe him teching, or forto¹⁰ be tauȝt of 25 opire ordeynyng; comaunding, if þei wole, þat þe childe helpe hem in bodili laboring wip hem, as he canne | *and* 32^b may.

¹ P.M.M., *iiij^e*, the Points being differently arranged.

²⁻² P.M.M., "*propre*" mannes, the oblique dashes signifying transposition.

³ P.M.M., *ij^e*, the Points being differently arranged.

⁴⁻⁴ P.M.M. omits *forto . . . wole*.

⁵ Cf. henceforward P.M.M., fols. 39^b, l. 18, to 41^a, l. 12.

⁶ *ix*, a correction from the margin: MS. *viiij*, marked as error; P.M.M., *next*.

⁷⁻⁷ P.M.M. runs: *alle þe charges openli and fulli. Certis, sone, summe of pese maners I schal declare heere, and þe remenaunt mowe be seen in þe first parti of þe donet in to cristen religioun, in þe vj^e [sic, but *xj^e* & *xij^e* in the copy now printed] chapitre. Cf. p. 71, note 8.*

⁸⁻⁸ P.M.M., "*purtenauncis*" *necessarie*, with the marks denoting transposition.

⁹ MS. *hem*; P.M.M., *him*.

¹⁰ MS. *orforto*.

The ije attendaunce, which þe husbonde man¹ may make to his wijf, hape þe same now seide poyntis of þe fadir toward þe childe; also vsing his wijf, if he wole, into childe bigetyng, and for [e]esing² of his vnsuffrable fleischli freelte; 5 Also paiyng to his wijf fleischli dette, if sche aske it, for childe bigetyng, or for her fleischli nede remedyng; getyng worldli goodis for boþe³ and for her childrens lijfode; comaunding⁴ to her, if him lijk,⁴ forto receyue his fleischly comuynng, whanne he wole haue it for childe bigetyng, or 10 for verry nede of his fleisch releuing; comaunding to hir, if him lijk, forto nurisch þe childe and kepe it; to kepe þe husbondes house and goodis; to diȝt mete and drynk; to serue him and hise meyne þerwiþ; to chere and counforte þe husbonde aftir his labouris; to helpe þe husbonde forto 15 gete her boþe lijfode and her children lijfode as fer as opire chargis now [rehercid]⁵ and resoun wolen suffre; to not ȝeue or spende goodis of þe husbondys getyng in waast, or withoute her nede, aȝens his benyuolence.

(2) The husband towards his wife.

þe iij¹ attendaunce⁶ of a scole maystir towarde his scoler 20 hap þese poyntis: teching treuly, fully, diligently, þe doctryne of his scole, and in not wilili⁷ receyuynng for his laboure more þan he deseruiþ.

(3) The school-master towards his scholar.

þe attendaunce of a crafty man vpon his apprentice hap þese parties: perfoormyng treuly, fully and diligently þe coue- 25 naunt made bitwixe hem, and in seiynng þat þe couenaunt made be resonable, wiþoute bigiling, fraude, extorcioun, or ouer moche rewarde or seruice for teching of his craft taking.

(4) The craftsman towards his apprentice, and

(5) The hirer towards his hired labourer. (See p. 78.)

þe⁸ gouernaunce of a prelate, wherbi he myȝt be worpili attendaunt vpon hise peple, conteynþ þese poyntis:

(6) The prelate towards his parishioners.

¹ Omitted in *P.M.M.*

² MS. *cesing*; *P.M.M.*, *eesing*.

³ *P.M.M.* inserts *her lijfode*.

⁴⁻⁴ In *P.M.M.*, *comaunding* . . . like is an addition from foot of page. Mark of omission in text after *lijfode*.

⁵ MS. *resoun*; *P.M.M.*, *rehercid*.

⁶ MS. *attendaunce is*; the *is* being crossed through and underdotted.

⁷ *P.M.M.* omits *wilili*.

⁸ The *P.M.M.* omits discussion of the duty of prelates and princes, and runs:

þe gouernaunce of a prelate which he ouȝte to haue anentis his parisschens, and þe gouernaunce and þe attendaunce of a prince which he ouȝte to haue anentis his peple and suggetis, þou maiste se in þe donet of cristen religioun, in þe ij^e partie, in þe vj^e and vij^e chapitris (*P.M.M.*, fol. 41^a, l. 13 to l. 19). In the copy of the *Donet* now printed these subjects are dealt with in the First Part, chaps. xi and xii.

The *P.M.M.* next deals with *þe child in his ȝongþe*, &c. Cf. below, pp. 76-7.

The prelate's
duties com-
prise :

(a) Preaching
and teaching.

(b) Setting
a good
example.

(c) Exhorting
and warning.

(d) Administer-
ing the Sacra-
ments.

(e) Inquiring
into the
spiritual state
of his people,
and rebuking
their faults.

(f) Punishing,
or procuring the
punishment of,
heretics and
obstinate
sinners.

(g) Praying for
his people.

(h) Denouncing
obstinate
sinners.

(i) Absolving
the repentant.

(j) Assuring
the virtuous
of everlasting
life.

prechyng and teching goddis lawe, which is made of oure¹
feip¹ conteynyd in holi scripture, and of moral resoun, which
is callid 'lawe of kynde'—þis teching he schal make openly
in pulpyt, if he wole, and priuely in comunicacioun wip
persoonys desiring and asking to be tauȝt—counseiling whanne 5
nede is, And þerto remedies schewing, answeris ȝeuyng to 33^a
doutis arising aȝens oure feip and þe lawe of kynde ;
exaumpeling vertuose dedis, namelich þat he do no þing aȝens
þi lawe, lorde, in knowing of þe peple ;
good and deuoute exorting, and from yuel þe peple dreedfully 10
gastyng ;
þi sacramentis mynysting ;
how hise parischens lyven toward þi lawe enquiryng ; of her
defaultis hem vndernymyng ;
rebellis, heretikis and obstynatis aȝens þi lawe punyschyng, 15
or hem bi þe pope or þe prynce to be punyschid procuring ;
for his peple oft and deuoutly preiying ;
hem whiche he knowip certainly be obstynat synners and
brekers of goddis lawe to denounce auctoritatively, þat is to
seie, bi assignement of god made to him þerto, þat þe synners 20
ben bounden of god and of his riȝt doom to be dampned,
also to be oute of þe soorte of sauable soulis, bi as moch as
may be known aftir þe maner and qualite of her gouernauncis
in which þei ben as for þilk tyme ynne, þat is to seie, if þei
schulen be dampned ; 25
Also hem whiche he knowip certainly to be repentauncers
for her synnes and to be ful turners to god, aftir foorme
y-sette aftir in þe [xviij^e]² chapitre of þis first party, to
denounce auctoritatively, þat is to seie, bi assignement of
god made þer to³ a preest, þat alle þo ben lowsid and assoilid 30
of god and of his greet mercy ;
Also alle þo which he knowip certainly to be keepers of goddis
lawe, bi filling of vertues and fleiing viciis, to denounce
auctoritatively, þat is to seie, bi þe assignement to him made
of god þerto, þat þo riȝtful lyvers ben of þe soort of said 35
men, if þei in such good lyving die ;

¹⁻¹ MS. *oure neiȝboris feip* ; *neiȝboris* being crossed through.

² MS. *xiiij* ; the *v* being probably unintentionally omitted.

³ MS. *þerto*.

To princys *and* to þe comunalte, how þei schulen ordeyn *and* reule alle þe parties of þe comunalte, þat þei not reule ne ordeyne azens goddis lawe, but alweie wip goddis lawe, assistance *and* counseil *and* informacioun *and* exortacioun

(k) Assisting the prince and his people to rule and live according to God's law.

5 ȝeuing ;

making *and* ordeyning, wip consent of þe peple which

33^b schulden hem | kepe, lawis, ordinauncis, resonable, holsum *and* profitable, leding into goddis more plesaunce *and* his seruice þe bettir or more sureli to be doon, if þe peple which

(l) Framing, with consent of the people, laws for the better fulfilling of their duty towards God.

10 schulde hem kepe, ȝeue þerto her assent, bi hem silf, or bi her attorneys *and* procoutouris ; which maners of resonable positive lawis ben þese : as is forto ordeyne certeyn placis *and* tymes where *and* whanne peple schal come to gider forto attende to pi lawe leernyng, remembring, teching, *and*

Laws, for example, as to the places and times of worship.

15 perynne to gedir talking, *and* make to pee, lorde, to gidere preiying *and* preising, bisidis opire tymes *and* places which ech persooone may chese at his owne wil *and* at his owne leiser, to þe same goostli labouris bi hem silf, or wip opire felawship, so þat it be not azens þe doom of resoun ; And

And laws as to the manner and times of fasting.

20 also as is forto assigne certeyn tymes for fastyng *and* þe maner of fastyng ; And also as is forto refreyne *and* werne *and* aȝenstonde alle vnskillfulle nouelries, alle wantoun deuociouns, of þe peple, which deuociouns *and* new fyndingis wolden lette *and* appeire þe more cleer, more pure *and* more

And laws against new and heretical doctrines.

25 sure leernyng *and* keping of goddis lawe ; and so forþ¹ of manye opire holsum ordinauncis to be made, so þat pilk lawis *and* ordinauncis ben not to manye for choking *and* letting mennys wittis to learne *and* kunne parfitli þe lawe of scripture *and* lawe of kynde, for þe greet attendaunce
30 which must nedis be ȝouun to so greet a multitude of lawis positive.

Also to þe attendaunce of a prelate it longip þat þese now seid officis he freeli ministre, *and* þe werkis of þe same officis freli ȝeue *and* forþ doo, withoute saale or chaunge or eny

(m) Performing these duties gratuitously.

35 bargeyning as price for þe werke or for þe office receyuing.

also his good gouernaunce stondip in forbering al maner of fleischli *and* worldli vsis, entirmetyngis *and* sollicitudis,

(n) Abstaining from fleshly and worldly

¹ MS. *soforþ*.

pleasures and power, which would hinder his work.

wherbi he schulde be lettid from dewe *and* diligent attendaunce *and* execucioun of alle þese now rehercid dedis, except | whanne *and* where nede of his bodili kynde *and* þe 34^a more forþeryng of goddis seruice for opire tymes it askip, As ben þese now folewing: ouer oft wyne *and* vynose drynkis 5 vsing; In worldly maner domynacioun or princehode bering, but if nede for reule of þi peple it aske; worldli officis *and* rekenyngis in courte or oute of courte keping; ouer poor *and* vnsufficient endewing or sustynaunce, mouable or vnmouable, receyuing; his endower or his sustynaunce wip 10 ouer greet chargys *and* solitudis of reparyng, defending, ingardying, encresyng, maynteyning, *and* suche opire, in his owne persooone, to here taking.¹

[xij^e chapitre]

(7) The prince towards his people. The prince's duties comprise:

(a) Proper provision for the seven kinds of labour necessary in Church and State.

[T]He gouernaunce *and* þe attendaunce of a prince² 15 towarde his peple conteynyth þese poyntis folewing: þat is to seie,

seyng þat as manye parties or degrees or statys as ben necessarye to þe nede *and* profite of þe comounte, be ordeyned *and* stablid to be *and* abide, as ben þese vij³: 20

The first,⁴ erpetiliars, wip⁵ beestys multipliying⁵; The ije,⁴ craftys men; The iiije,⁴ merchauntys; The iiiije,⁴ mynistris⁶ or seruauantis or laborers⁶; The ve,⁴ leerid⁷ men or scolers, bope of natural kunnyng *and* of moral kunnyng⁷; The vje,⁴ prelatys, or curatis, wip⁸ vndir hem helpers, as louzer 25

¹ 'Take' here seems used in the sense of 'make', 'forbearing' (p. 73, l. 36) ... to make his endower or his sustenance bear'. Cf. *Rep.*, p. 156: *At whiche men mowe lawþe and take bourde*, and Babington's glossary note under *Take*.

² Omitted in *P.M.M.* See p. 71, note 8.

³ The following seven points are numbered in the MS., in the same hand, i^e to vij^e.

The *P.M.M.* deals with these seven states in connexion with Doughtiness (after the account given in *Donet*, Appendix), fols. 31^a, l. 18, to 31^b, l. 14: *ffadir, for as myche as in þe first maner of douȝtines ȝe*

made mencion of vij parties whiche maken a comounalte ful, hool and sufficient to him self, I preie ȝow seie ȝe whiche ben þille vij parties. Sone, þei ben þese: þe first is, &c.

⁴ *P.M.M.* inserts *is*.

⁵⁻⁵ MS. *wip beestys multipliying* repeated. *P.M.M.* substitutes: *with purtenauncis, as bringing forþ of beestis and opire*.

⁶⁻⁶ *P.M.M.* substitutes: *laborers or mynistris*.

⁷⁻⁷ *P.M.M.* has: *þe v^e is scolers or learned men; bope . . . moral kunnyng* being omitted.

⁸⁻⁸ The *P.M.M.* runs: *with opire to hem subseruyng, or to hem perteynyng*.

preestis and opire ordrid men, and wip religiouse persoonys profityng forto be able, if god so graunte, to be takun into state of prelacye or curacye ; The vije, þe prynce wip hise helpers vndir him, as dukis, and opire officers* ;

5 and þat al waastful and vnprofitable parties, statis, degrees, offices, or craftis, to þe hool comounte be lettid to be, or þat þei be removid, if þei happe to be ;

seyng also þat eche of þese vij parties haue suche persoonys as ben able and sufficiēty disposid to þe vse and exercise

10 of pilk partie ; And þanne þat pilk partie haue so many
34^b suche persoonys as is nede and profite for pilk parties | con-
tynuyng into þe comoun profite, and no mo ;

seyng also þat pilk parties which ben not ordeyned to laboure into wyunnyng her lijfode and al maner necessaries,

15 bi cause þei ben ordeyned to laboure in spirit for þe comoun profite, as ben scolers and preestys and gouerners, þat þei haue of þe opire parties her sufficient fynding or endewing, movable or vnmouable, as is moost expedient to her officis trewli, dewli executing for þe comoun profite, for goddis sake

20 and his seruice, finali or endeli ;

making, and ordeynyng to be made, lawis, wip comoun assent of his peple, for reule of alle his lege men, not oonli in contractis and couenauntis aboute propirte and perto purtenauncis, or in keping pees, but also in alle opire maner of

25 gouernauncis longyng to þe comoun profite, and to goddis vertuose lawe keping, as fer as vndir mannys witt and power it may falle to fynde, knowe and ordeyne ; wip which lawis he schal gouerne and reule, or procure to be gouerned and reulid, hise peple, and not aȝens þese lawis to do ;

30 seyng þat boþe he and eche state or degree vndir hise princehode lyue as þei ouȝte bi resoun and bi feiþ, and bi lawis þerupon maad to þe comune and to ech operis helpe, forþering and profite, wipoute synne and trespase aȝens þe lawe of kynde and lawe of oure feiþ, which lawe of oure feiþ preestys

35 schulen to him and to his comunalte bi holi scripture treuli

(b) Abolition of all offices and crafts harmful to the State.

(c) Proper provision of fit labourers in the seven kinds of labour necessary in Church and State.

(d) Proper provision of sustenance for scholars and priests.

(e) Framing just laws, with the people's consent, and governing according to them.

(f) Governing according to the laws of Reason and Faith, as taught by the priest.

And þe vij^e is þe hiȝ prince, with his vndirneþe him dukis and officeris. And þus myche as for vertues of þe iij^e table. Then

it goes on to virtues of the Fourth Table. See above, pp. 60 ff.

*-8 See previous page.

(g) Punishing
justly all who
trespass against
the laws of
Reason and
Faith.

(h) Defending
his people
from all harm
and wrong.

(i) Seeing that
his ministers
properly per-
form their
duties.

(j) Demanding
from his people
only just tax
and service.

(k) Allowing
just liberty
to his people,
especially in
spiritual things.

THE CORRE-
SPONDING RELA-
TIONSHIPS

and sufficientli ministre, And þe prince schal it deuouteli
leerne, kepe and defende ;

punysching alle trespassers aȝens þese poyntis now seide, and
þat bi bodili peyne or bi her worldly goodis, which punysch-
ingis schulen be taxid in qualite and quantite bi lawis 5
þerupon maad with þe comunaltees assent ; not willing and
not desiring þe punysching and þe peynes of his peple made
to hem in her richesse or in her bodies, saue oonly for nede
of her amendement, and for her good lyuing and gouernaunce,
and for þat entent oonly doying ;

10

| defending alle hise legy men bi his strengþe, lawe and 35^a
auctorite, from alle wrongys in her personys and in her
goodis, And so to defende eche man in his riȝt, and specialy
to defende goddis riȝt, þat is to seie, þe trewe cowers of goddis
lawe, whanne euer he be to enye of þese¹ bi enye man 15
rekyred, or whanne euer he may þerof haue sure knowing ;
seyng þat alle hise debutees and officers execute diligently
and treuly and freely, in his name and in his stide, for his
helpe, her officis to hem assigned, and þat for þe comoun
profite, into goddis plesauce ;

20

holding him content wiþ his propre endewing ; noon taxe or
talage or tribute of hise peple, withoute nede or profite of
þe comounte, and not wiþoute þe comounte assent, asking
and taking ; not taking eny personal service of his peple
aȝens her wil, ferþir or more þan his lawe resonable, afore 25
made bi consent of his peple, taxip, lymtyþ and assignith ;
neipir þat he lette his peple to consente, to ordeyne, to do,
to go, to passe, to zeue, to suffre, aftir resoun and aftir her
wil, Namelich goostly purposis into pi plesauce or seruyce,
lorde god, in lasse þan þerbi arise damage to þe comoun 30
profite, suche as ouȝte in doom of resoun rapir to be eschewid
þan þe same good dedis or purposis of hise peple ouȝte to be
fulfillid.

The childe² in his ȝongþe is bounde anentis his fadir and
modir to reuerence hem and³ obeie to hem in alle poyntis 35

¹ After *þese*, the MS. has *rekyred*, crossed through.

² Cf. henceforward *P.M.M.*, fols. 41^a, l. 19, to 43^a, l. 5.

³ *P.M.M.* inserts *to*.

afore¹ rehercid in þe attendaunce of fadir *and* modir to þe childe. In² his age of manhode, þe childe² is bounde to reuerence fadir *and* modir, *and* to helpe *and* releue þe febilnes, þe pouerte, wrongis suffring, þe vnkunnyng, *and*³ amende³ þe mys lyuing of hem, if þei falle into such nede.

TOWARDS
SUPERIORS.
(1) The child
towards his
parents.

Chargys of þe wijf toward þe⁴ husbonde stondip⁵ in reuerence to him doing; in obeisaunce to alle hise comaundes-
35^b mentis afore | touchid paiyng; in releuing *and* helping his febilnes, sjuknes, vnkunnyng, pouerte, aduersite *and* myslyu-
10 ing, as moche as sche may⁶ *and* can⁶ wip resonable *and* discreet circumstauncis, *and* namely wip wise counseil per-
upon of opire wise men asking, if þei falle.

(2) The wife
towards her
husband.

Chargys of þe apprentyse to his maistir⁷ ben⁸ forto obeie *and* fulfille anentis his maistir what he bihiȝte forto do *and*
15 fulfille anentis his maistir bi þe couenaunt of his apprentise-
hode, whepir þe⁹ werkis ben werkis of his craft, or eny opire
werkis for þe maistris profite. Neuerpeles, whepir þe ap-
prentise wole sufficientli learne, or no, þe craft which his
maistir is redy *and* willy to teche him, he may chese, wipoute
20 eny wrong þerbi to come fro him toward his maistir, in lasse
þan þerbi sum wynnyng, profite, or avauntage, schulde growe
bi couenaunte of þe apprentisehode toward his maistir; for
into so moche leernyng *and* worching into þe maistris profite,
into how moche *and* which þe couenaunt of þe apprentise-
25 hode dryueþ, þe apprentise is bounde, *and* no ferþir; ffor
whi ech man may lefully renounce *and* forsake what is for

(4) The appren-
tice towards
his master.⁷

¹ MS. *a fore*.

²⁻² *P.M.M.* runs: *þe child in his age of manhode*.

³⁻³ *P.M.M.* omits: *and amende*.

⁴ *P.M.M.* substitutes *her*, but the word is half erased.

⁵ *Stondip* here, and below, p. 78, l. 17, is perhaps to be regarded as a singular verb, and *chargis* as a collective noun, taking either a singular or plural verb. Cf. the *P.M.M.*, fol. 41^b, ll. 17-18, *Charges of þe apprentise to his maistir is*, where the *Donet* has *ben* (p. 77, l. 13). The *-ip*, *-eþ* plural of the pres. ind. is rare, though not unknown, in Pecock. In the *Represser*

I do not remember an instance; Babington's glossary: '*ajenstondith*, *pl. 7*', must be wrong, for the subject is 'God'. The *Donet* once has *willip*, p. 61, l. 1, where the *P.M.M.* reads *willen*. The *P.M.M.* has *stirip* *and* *enclineþ* where the *Donet* reads *stiren* *and* *inclynen*, p. 95, l. 24.

⁶⁻⁶ *P.M.M.*, *can* *and* *may*.

⁷ The third relationship, the scholar towards his schoolmaster, is omitted both in *Donet* and in *P.M.M.*

⁸ *P.M.M.* substitutes *is*. Cf. above, footnote 5.

⁹ *P.M.M.*, *þo*.

his owne oonly avauntage, worschip, or fauoure, to be of him doon.

(5) The hired labourer towards the hirer.

How þe hirer owȝte haue him anentis þe¹ hired laborer, and how þe hyrid laborer ouȝte bere him anentis his hyrer, may be open bi what is tauȝte in þe *combynacioun* or knyting 5 of a crafty man *and* his *apprentyse*,² þat is to seie, þat euer eipir of hem kepe his party of þe couenaunt bitwixe hem maad.

(6) The parishioners towards their prelate.

Chargys of³ *parischens* toward her curate or her prelate stonden⁴ in reuerence to him doying, in suffring him to ful- 10 fille alle þe dedis of his office afore *rehercid*,⁵ *and* to h[i]m⁶ obeiyng; Also⁷ in payng to him *temperal subsidie*, mouable or vnmouable, in mesure *and* *maner*⁸ sufficient, wipoute lak, to his bodili sustinaunce *and* to alle necessities wher | wip he 36^a schulde *parfitly* do alle þe dedis of his office, *and* not *perfrom* 15 for such lak be disturbed or lettid.

(7) The people towards their prince.

Chargys of lege peple toward her prince stondip⁴ in reuerencyng him, in obeiyng to his *commaundis*,⁹ lawis, maad afore seide; Also⁷ in payng to him bodili seruice *and* tribute, or *immouable goodis*, for his endewing of lijflode, as 20 is bi iust lawe ordeyned, in lasse þan he haue bi eny iust title *propirte* sufficient vpon al þe londe or vpon sum,¹⁰ in which caase it is open him to not nede his endewing to be maad bi peple.

The monastic life consists in keeping three vows: chastity, wilful poverty, and obedience.

How religiose personys ouȝte bere hem in her religyoun 25 is seide afore sufficiently, bi rehercyng of iust vowys keping, in þe iij poynt of þe ije table, *and* bi þe attendaunce of *prelati* *and* *curatis* to her sugettis, *and* of sugettis to her *curatis*, in þe iij^e pryncipal poynt of þe iiij^e table; fforwhi al

¹ *P.M.M.*, *his*.

² See above, p. 71.

³ *MS.* of þe; the þe being crossed through and underdotted.

⁴ *P.M.M.*, *stondip*. See above, p. 77, footnote 5.

⁵ *P.M.M.* omits *afore rehercid*.

⁶ *MS.* *hem*; *P.M.M.*, *him*.

⁷ *P.M.M.* omits *Also*.

⁸ *P.M.M.* omits: *and maner*.

⁹ *P.M.M.* inserts *punyschingis* and.

¹⁰ The *P.M.M.* ends this point here, and

concludes: *Lo, sone, þus mych as is now seid of moral vertues fro þe bigynnyng of þe i^e chapitre hidirto muste nedis be seid, tauȝt and knowe at þe leest, if goddis comaundementis and his lawe schulde be fulli and parfitli knowen* (fol. 43^a, ll. 5–10). This passage, of course with different references, occurs later in the *Donet*. See p. 80, ll. 13–17. The *P.M.M.* then passes to: *Syþen þer is no vice*, &c. Cf. below, p. 79, beginning of chap. xiii.

priuete religiosite stondip in keping of þre vovis: þat is to seie, vowe of chastite, vowe of wilful pouerte or expropriacioun, and vowe of obedience to her prelate in maundementis of þe reule which þei haue chosen. And þerfore it nedip 5 not to make eny newe treteng þerof for schortnes of þis werk.

What is wiccheecraft in it silf, and wheþir wiccheecraft be enye trespase azens eny poynt of þe iiij seide tablis, and how it is foly and yuel, it is tauȝt bi lengþe in 'þe¹ reule of 10 cristen religioun', in þe first party, þe []² trety, þe []³ chapitre, and more largeli in 'þe filling of þe iiij tablis', þe first party.

Advice as to where to find teaching concerning witchcraft.

And þus moche as at þis tyme, moost loving lord god, for knowleching afore þi reuerence vpon þi lawe, comaunde- 15 mentis and seruice, so fair, so resonable, and so rewardable, conteyned in þe iiij tablis afore goyng, into þi preising and worschipping, and into oure þerbi edifyng.

This completes, for the present, the teaching on the Four Tables.

[xii^e chapitre]

[S]ipen³ þere is no vice or synne, neiþir may be eny vice 36^b or synne, which⁴ is not contrarie⁴ or azens sum vertu | of þi seruice, And sipen alle maners and braunchis of þi vertues and of⁵ þi seruice, o lord god, ben expressid in þe forseide⁶ iiij tablis, it folewip þat þer is no⁷ vice or synne, neiþir may be eny vice or synne or enye defaute azens þi seruice or 25 þi wil, neiþir may be knowe for enye suche, wheþir it be in preest or prynce or comuner, munke,⁸ freer or⁹ hermyte or⁹ nunne, or in enye maner gouernaunce of hem, or of enye opire in þe fizting chirche, but þat¹⁰ he¹⁰ is azens sum vertu sette afore in oon of þe iiij tablis, and known to be azens 30 such a vertu y-sette in oon of þese iiij tablis; And it folewip

Since every vice has a corresponding virtue, vices are sufficiently known through the teaching of the Four Tables of the virtues.

¹ þe overwritten in MS., and mark of omission in text.

² Space left for reference in MS.

³ Small *i* in MS.

Cf. henceforward P.M.M., fols. 43^a, l. 10, to 43^b, l. 18.

⁴⁻⁶ P.M.M. substitutes: but for as myche as it is contrarie.

⁵ P.M.M. omits of.

⁶ P.M.M., afore seid.

⁷ P.M.M., noon.

⁸ P.M.M. here inserts or.

⁹⁻⁹ P.M.M. omits or hermyte or.

¹⁰⁻¹⁰ P.M.M. substitutes but for as

ferpir þat it is not¹ grettist² nede forto make enye longe writing vpon þe kyndis of vicis or of synnes, fforwhi alle vicis schulen be knowe competently,³ if þe vertues to whom þe vicis ben contrarye, be known at þe fulle; þouȝ sumwhat y haue writun bifore in⁴ þis first partie⁴ of certeyn vices for 5 more pleynes, wiþoute grettist² nede; Or,⁵ at þe leest, if a man schal knowe sufficiently vicis, it is to him good forto knowe bifore sufficiently þe contrarye vertues⁶; And þerfore þe poyntis of þese iiij tablis ouȝte be sadly and diligentli discussid, and afore⁶ alle opire þingis to be leernid. and 10 ful worþili maist þou, lorde, in hem be preysid and for hem y-þankid.

The thirty-one Points of the Four Tables sufficiently cover all God's commandments.

Lo,⁷ sone, þus moche as is now seid of moral vertues, from þe bigynnyng of þe iiij chapitre into þe eende of þe xij chapitre, muste nedis be seide, tauȝt and known at þe leest, 15 if goddis comaundementis and his lawe [schulde be fulli and parfitli knowen]⁷; ech man must nedis haue me excusid if y schulde reherce hem fully; and as, y weene, no vertu of goddis lawe can be assigned which is not euidentli and openly conteyned vndir oon of þe seide xxxj vertues, 3he, 20 and so conteyned vndir oon of þilk xxxj vertues þat þe name of þilk oon is uerified vpon þe opire vertu assigned to be conteyned vndir it, And þerfore þe names of þese xxxj vertues, if þei be had wel and parfitly in mynde, schullen bring into 37 remembraunce of him þat so hap hem in mynde, y dare weel 25 seie, alle goddis commaundementis and alle moral vertues of his lawe, as openli and as sufficiently as so litil a noumbre of xxxj names may do (which noumbre y holde to be in a goode meene, not ouer greet, leest it schulde be ouer chargeose to þe mynde, neiþir ouer litil, leest it schulde be 30

¹ *P.M.M.*, no.

² *P.M.M.* omits *grettist*.

³ *P.M.M.* substitutes *at þe ful*.

⁴⁻⁴ *P.M.M.* omits *in . . . partie*.

⁵⁻⁵ *P.M.M.* omits *Or . . . vertues*.

⁶ *MS.* *a fore*.

⁷⁻⁷ The passage *Lo . . . known* (with, of course, different references) occurs in the *P.M.M.* after discussion of the relationship of the people towards their

prince, fol. 43^a, ll. 5-10. See above, p. 78, note 10. The emendation, *schulde . . . known*, is from this passage in the *P.M.M.* After *lawe*, *MS.* has *as now is seide*.

The rest of this section in the *Donet* on the sufficiency of the Four Tables—which does not occur in the *P.M.M.*—is difficult to analyse and punctuate, and is probably further corrupt. The *P.M.M.* passes to: *More of þese iiij tables*, &c. Cf. below, p. 83, l. 23.

ouer derk to bring into remembraunce alle goddis commaundementis *and* lawis)—And, if al þis be trewe, it solewip þat þis foorme of teching goddis commaundementis *and* lawis, fro þe bigynning of þe iij chapitre hidirto, nedip not
5 to be chaungid or amendid; namelich so moche as nede dryuith summe opire mennys foormes teching goddis commaundementis *and* lawis, to be blamyd, inprovid, chaungid *and* amendid, And þat hope for insufficiency *and* for þe vntrowpe in her teching; þouȝ god forbede y schulde opire
10 wise feeles, but þat an opire foorme may bi opire men be founde as sufficient *and* as weel *and* as openly in anopir maner teching goddis commaundementis, as þis present seide foorme, bi me sette forþ, doop; Neuerþeles, y weene forto fynde enye straunge foorme fro þis present foorme, *and* to
15 þe seide purpos, schal be no nede. And forto make good what y haue now seide, þat opire mennys foormes, taking vpon hem forto teche *and* trete goddis commaundementis *and* lawis, ben insufficient *and* inconuenient to pilk purps, schal be schewid in a tretice þerfore speciali to be made,
20 whos name schal be þis, ‘þe inproving of mennys insufficient foormes.’

No change for the better can be made in these Four Tables.

This cannot be said of the tables so far drawn up by other writers.

And þouȝ þese wordis, *and* manye mo whiche y write in þis present book *and* in summe opire bokis, mow be takun as for wordis of veyn glorie or of pryde *and* of presumpcioun
25 vpon my silf, *and* as wordis of indignacioun or envye as amentis opire men *and* her writingis, lord god, þou knowist þat y seie hem not, neipir write hem, vndir pilk corrupcioun, *and* y beseche þat y neuer so do. And, lorde, þou knowist
37^b þat | for ȝele to þi troupe *and* to þi trewe seruice, y seie hem 30 with schame *and* wip drede, lest y schal for hem be amys deemed, In lasse þanne what y now seie here for myn excuse be þerfro a defence *and* a coueryng.

Pecock does not mean to boast, or to despise other men's work; but merely to further the knowledge of God's commandments.

Certis, if poul ouȝt not be deemed a veyn¹ avaunter of him silf, *and* of opire mennys teching a proude despiser, for
35 it þat he wroot *and* seid of him silf *and* of opire mennys teching, ija corinthies, xje chapitre, from þe myddis into þe eende of pilk chapitre, *and* þoruȝ oute al þe first *and* ije

St. Paul is not blamed for praising his own teaching, and for denouncing other men's imperfect teaching.

¹ MS. *aveyn*.

chapitris in his epistle to galathies, bi cause he wroot al it for necessarye witnessing *and* for necessarye defence of treupe, *and* for confusioun to vntroupe, *and* for þat his teching schulde be þe more attendid *and* considerid, what it were in it silf, *and* þanne to be take as it were in it silf, 5 whanne peple were wakid vp from her vnconsideracioun *and* her vnattendaunce, good resoun wole þat, for lijk cause *and* nede, boþe y, wrecche, *and* ech opire man, may write *and* seie wordis which ellis, wipoute so good a cause *and* wipoute such nede seid, weren wordis of veyn avauntynge *and* of 10 op[ir]e¹ mennys loore proudly despising. And so, sone, þouȝ y be synful *and* ful of defaultis *and* fer from þe euenesse to seint poul, ȝit to alle þe reders *and* to alle þe heerers of al what y haue writun or schal write, my conscience reprouep me not forto seie what poul seide of him silf, ija corinthies, 15 *ve chapitre*,² þus: 'We commende not vs silf eftsoon to ȝou; but we ȝeuen to ȝou occasioun to haue glorie for vs, þat ȝe haue to hem þat glorien in þe face *and* not in þe herte. for ouper we bi mynde passen to god, ouper we ben sobir to ȝou. forsoþe, þe charite of crist dryuith vs.' þat is to seie, in 20 pleyner maner þus: 'I entende not to commende my silf, as for my silf, in eny wordis which y schal write or seie; but y ȝeue an occasioun *and* a cause þat ȝe considre *and* knowe ȝou to haue sumwhat wherbi ȝe mowe aȝen stonde vnsufficient teching troupe, *and* to aȝenstonde þe telchers of vnsufficient 38 *and* of vntroupe, And to knowe cleerli necessary troupis. And among my writingis, if in eny placis of hem y passe þe capacite of ȝoure vndirstonding for þe tyme in which ȝe schulen at þe first rede hem or heere hem, be it to þe preising of god þat his troupis ben so hiȝe þat þei ben at þe first 30 heering so harde to ȝoure vndirstonding; And if in opire placis of my writingis, y be so sobre þat þei ben anoon takeable of ȝoure vndirstonding, be it to ȝoure profite, for in boþe þese seide maners for to write, as y hope, þe charite of god me forþ dryuep.'

35

St. Gregory
admits that
St. Paul was
in the right.

furthermore, þis now seide discrecioun, a man forto preise him silf or his owne kunnyng *and* hise owne werkis, *and*

¹ MS. *ope*, the contraction mark for *ir* being omitted.

² vv. 12-14.

forto blame an opire mannys kunnyng and hise werkis, for
cause and nede now seide, allowip ful wel and ful fair seynt
gregorye in his writing vpon ezechiel, in þe first partie, þe
ix^e omely, into confirmacioun whe[r]of¹ gregory alleggip þere
5 how poul preisid him silf and dispreisid opire, as is bifore in
þis present chapitre markid; And where also gregorye
answerip to pilk text of scripture, prouerbes, xxvij chapitre²:
'Preise þ[ee]³ anopire mannys mouþe and not þin owne,' þat
þis text is to be vndirstoude bisidis and oute of þe caase of
10 nede and of profite now bifore spokun. but ȝitt alle men
mowe witte wel þat what is seide vpon þis discrecioun to be
trewe, is trewe, and had be so and in such maner trewe,
þouȝ gregory had it neuer so writun and so witnessid; ffor-
whi gregory maad it not to be trewe, þouȝ he so made
15 mencion þat it is trewe.

how schulde a 'man' bring peple of englonde into wil
forto bye or 'to' freely receyue and haue preciouise and profit-
able chaffre, which he had fett fer from opire cuntrees
bizonde þe see for her profite and eese, but if he wolde
20 denounce and proclame þat he had such chaffre, and which
were þe preciosite and þe profitablenes of hit, for loue and
38^b ȝeel which he had into | her good and availe; And ȝit herbi
and herfore ouȝte not þis man be holde⁵ a proude avaunter
of him silf or of his chaffare. Wherefore, if y be in like caas
25 of my goostly chaffare, no man putte me so liztli in þe
defaute of which, god, þou knowist, y canne not in no wise
fynde my silf gilty.

More⁶ of þese iiij tablis and of her special vertues and
gouernauncis mai be seen in þe first parti of 'cristen re-
30 ligioun', þe iij^e treti, and in þe book clepid 'þe filling of
þe iiij tablis', þoruȝ oute hise iiij parties.

ffadir, whi witnessen ȝe not now þe xxxj⁷ pointis of þe
iiij tablis in holi scripture? me þinkip þat, if ȝe so did, þe

A merchant is
not blamed for
extolling the
worldly goods
he has to sell.

Neither should
Pecock be
blamed for
extolling the
spiritual goods
he offers.

Advice as to
where to find
further teaching
on the Four
Tables.

Why is not the
authority for
the Four Tables

¹ MS. *wheof*.

² v. 2.

³ MS. *þou*. Cf. *laudet te alienus*.

⁴⁻⁴ Joined in MS.

⁵ MS. *beholde*.

⁶ Cf. henceforward *P.M.M.*, fols. 43^b,

l. 18, to 44^a, l. 19.

⁷ *P.M.M.*, xxvij, three of the Points
being omitted. See above, p. 41, foot-
note 10. See also *Folewer*, Pt. II, chap. ix,
where it is shown how the Thirty-one
Points may be reduced to twenty-seven or
twenty-six.

in Holy Scripture explained?

The relationship of the Four Tables to Holy Scripture is elsewhere proved.

Teaching is requested on the six other MATTERS.

Since the FOURTH MATTER alone has so far been treated.

THE FIRST MATTER: WHAT GOD IS IN HIMSELF.

peple wolde þe more likingli receyue þis present book, and þe soner bileeue to ȝoure present doctryne.

Sone, wite þou weel þat forto witnes ful wel and openli in holi scripture eche of þese seide xxxj¹ poyntis of þe iiij tablis, which maken þe iiij^e princypal mater of cristen² 5 religioun,² y haue bigunne³ make³ a special book bi him silf, clepid 'þe witnessing'⁴ of þe iiij tablis⁵; and þerfore, and also for schortnes, y forbere to sette her witnessing here, And⁶ for þat a schort witnessing bi holi scripture of þese xxxj pointis making þe iiij tablis, is sett al redi in þe book¹⁰ clepid 'þe prouoker', in þe first parti, þe []⁷ chapitre.⁸

[xiiije chapitre]⁸

[F]Or as moche⁹ as afore, in þe iiij^e¹⁰ chapitre of þis first parti,¹⁰ soone aftir þe bigynnyng, it is tauȝt þat aftir þe wil and lawe of god, vij þingis or vij maters ouȝte of alle cristen¹⁵ scolers principali to be leerned, which maters ben þese: what god is, whiche ben hise benefetis, whiche ben hise punyschingis, whiche is his lawe, whiche ben oure wrecchidnessis, whiche ben oure wickidnessis, and whiche ben remedies aȝens hem boȝe; And for as moche as þoruȝ al oure²⁰ afore goyng to gider talking, þe iiij^e mater, þat is to seie, þe lawe of god, is resonabli, as vnder a compendi, forþ spokun and tretid, y preie ȝou, fadir, þat ȝe sumwhat me enfoorme, ȝoure sone, vpon þe vj opire seid maters, and first þat ȝe bigyn[ne] to teche me what is god.

39^a

Sone, god is, as he is, verrili in him silf, a þing fer¹¹ aboue alle creaturis þouȝt vnþenkable, fer¹¹ aboue alle creaturis speche vnspekable, and fer¹² aboue al signe vndeclarable, forto¹³ meene of vtterist and cleerist þenking, speking and

¹ P.M.M., xxviiij. See note 7 on p. 83.

²⁻³ P.M.M. substitutes *his book*.

⁴⁻⁵ P.M.M. substitutes *made*.

⁴ P.M.M., *grounding*. It looks as though this is a different book from the 'Filling of the iiij Tables' mentioned above, p. 83, ll. 30-1.

⁵ P.M.M. inserts: *And also for to witnesse in holi scripture ech of þe opir vj principal maters serueþ þe iiij^e parti of cristen religioun.*

⁶⁻⁸ P.M.M. omits *And . . . chapitre*.

⁷ Space left in MS. for reference.

⁸ Numbered 14 in margin.

⁹ Cf. henceforward P.M.M., fols. 44^b, l. 1, to 46^b, l. 13.

¹⁰⁻¹⁰ P.M.M. substitutes: *first chapitre of þis litil extract*.

¹¹ P.M.M. omits *fer*.

¹² P.M.M. omits: *and fer*.

¹³⁻¹³ P.M.M. omits *forto . . . declaring*.

declaring,¹³ And perfore aboue alle creaturis knowing vn-
knowable, as is knowlechid in 'pe book of dyuine office', in
seruice of trinite sunday. Neuerpeles, in such maner as
creaturis mowen him discryue, God is oon being, oon sub-
5 stance¹ infinite, þat is to seie, vnmesurable greet in goostly
greetnes, infinite good, infinite maiestful, infinite fair, myri
and swete, infinite myzti, wijs and louyng, infinite merciful,
piteful and desirose, infinite large, fre and gentil, infinite
trew and infinite trowpe; iij persoonys, fadir, sone and holy
10 goost; of whiche persoonys þe first, which is þe fadir, bigetiþ
and bringiþ forþ euerlastingli þe secunde persooone, whiche
is þe sone; and boþe þe first persooone and þe secunde
bringen forþ and spiren euerlastingli þe iije persooone, which
is þe holy goost. And perfore þe fadir is not þe sone, neiþir
15 þe fadir is þe holi goost, neiþir þe sone is þe fadir or þe holi
goost. and alle þese bringyngis forþ ben doon withynne þe
same substaunce, withynne þe same beyng, and in þe same
godhede. And perfore, nedisli, þese iij persoonys ben² þe
same substaunce, þe same beyng, and þe same godhede, ech
20 wiþ opire. And also perfore in eche of hem ben alle þe same
seid nobil dignitees afore rehercid, ful and hoole y-lijk moche.
And such anopir being, substaunce, or godhede, is þer noon,
neiþir may be; but he is aloone maker of alle opire þingis
out of nouzt, keper and reuler of hem which ben clepid
25 creaturis. and he is neiþir maade, neiþir³ kept, neiþir
reulid of enye opire. neiþir pere may be enye opire fadir,
eny opir sone, eny opir holi goost, in þe⁴ same now seid
godhede þan pere now is. And what euer werk oon of þese
persoonys wirchip wiþoute forþ into creaturis, þe same |
30^b werk, ful and hool, wirchip ech of þe⁵ iij persoonys. Neuer-
peles, wiþynne þe godhede noon persooone gendriþ⁶ saue conli
þe fadir, noon persooone is gendrid saue conli þe sone, noon
persoonys spiren saue þe fadir and þe sone, noon persooone is
spirid saue þe holi goost.

35 O how woundirful and how worpi, how preiseable, loue-

(1) One sub-
stance infinite.

(2) Three Per-
sons: Father,
Son, and Holy
Ghost.

(3) But one
Substance.

There can be no
other Father,
Son, and Holy
Ghost, and no
other such
Substance.

The work of the
Three Persons.

¹³⁻¹⁵ See previous page.

¹ P.M.M. inserts oon godhede.

² P.M.M. inserts in.

³ P.M.M., neiþir neiþir.

⁴ P.M.M., þis.

⁵ P.M.M., þese.

⁶ MS. is gendriþ; the is being crossed
through.

able *and* obeiable, a ping is pis ping now seid, which is god !
as ful wel is schewid in declaracioun of pis now seid stile.

More of pis mater, what god is, *and* how he is in his
persoonys, may be seen in þe first party of þe book clepid
'cristen religioun', þerof¹ in¹ þe first treti, And in² 'þe 5
book of dyuine office', in þe preisingis for matyus in Trynitees³
sundaye.

Teaching is
requested on
the Second
Matter.

Gramercy, fadir, for pis so woundirful discryuing god, bi
so reuerend a stile. wiþ pis knowing of god y holde me
content at pis tyme, into þe tyme y be worpi to stie vp into 10
þe now seide book, 'þe reule of cristen religioun'. And
þerfore passe 3e forþ,⁴ o my fadir, into þe benefetis of so
reuerend *and* so worschipful a god.

[xv^e chapitre]⁵

THE SECOND
MATTER:
GOD'S BENEFITS.
Of these there
are three kinds:

[S]One,⁶ hise benefetis stonden in þre general kyndis, or 15
in þre general maners: fforwhi of goddis benefetis doon *and*
bihigt to man, summe ben undir⁷ graciose,⁸ summe ben
graciose,⁸ summe ben gloriose.

1. Under-
gracious bene-
fits:
His creation of
the world and
of all creatures;
His keeping of
the same;
His government
of the same;

Benefetis of god vndir graciose, pat is to seie, lou3er þan
ben⁹ benefetis of grace, ben pese: his making of aungels 20
and of men, of heuenes elementis, *and* of alle her contentis
in so manye diuers kyndis; his keping of alle þo same, pat
pei falle not into nou3t; His gouernyng of alle þe¹⁰ same, *and*
of alle þe newingis,¹¹ chaungis, chauncis *and* effectis which
fallen in eny of þe same, *and* þat, aftir¹² sum opynioun, alle¹³ 25
bi him silf immediatli (pat is to seie, in¹³ pilk worching¹³
withoute eny¹⁴ meene of eny opir creature), or ellis,¹⁵ aftir
sum opir opinioun, summe immediatli *and* opire summe
mediatli¹⁵ (pat is to seie, bi meene of opire crea|turis), but 40^a

1-1 P.M.M., in þerof.

² P.M.M. inserts: þe i^e partie of cristen
religioun, þe i^e treti, and in þe iij^e partie,
þe i^e treti, and in. The words following re-
ligioun are an addition from the foot of the
page.

³ P.M.M., trinite. ⁴ P.M.M., ferþir.

⁵ Numbered 15 in margin.

⁶ Cf. henceforward P.M.M., fols. 46^b,
1. 13, to 53^a, l. 17.

⁷ MS. woundir, the *wo* being crossed
through and underdotted.

⁸ P.M.M. inserts *and*.

⁹ P.M.M. omits *ben*. ¹⁰ P.M.M., þo.

¹¹ P.M.M., new þingis.

¹²⁻¹³ P.M.M. omits *aftr . . . alle*.

¹³⁻¹⁵ P.M.M. omits *in . . . worching*.

¹⁴ P.M.M. omits *eny*.

¹⁵⁻¹⁵ P.M.M. runs: *or ellis of sum
immediatli [sic] and of opir sum mediatli*.

3itt euermore þoru; his power, witing *and* willing principi-
pali; his 3ift to vs of oure boþe body *and* of ¹ oure resonable
soule, wiþ alle her kyndeli goodis; His 3ift into oure seruice
of heuenli bodies, as ben planetis *and* sterris, wiþ her large
5 speeris; Also his 3ift of elementis, wiþ her contentis, *and* so
folewingli his 3ift to vs of alle creaturis louþer in kynde þan
man is; His 3ift to vs of goodis y-gete or maad bi labour of
oure natural witt *and* wil, *and* of opire powers of þe soule
subseruing or vnderseruing to oure witt *and* to oure wil:
10 which goodis ben sciencis, craftys, housis, cloþis, ricchessis,
worschipis, dignitees, officis, fauouris *and* fames; His 3ifte
of alle oure b[r]iþeren ² *and* sistren ³ in mankynde into oure
helpe *and* into oure counforte.

His gift to man
of a body and
a reasonable
soul;

His gift to man
of all the
heavenly bodies,
the elements,
and the lower
creatures;

His gift to man
of all goods
made by man's
own skill;

His gift to man
of relatives and
friends.

Graciose benefetis of god ben pese: his ordinaunce þat
15 alle þingis which ben 3ouun to vs, or schulen in eny maner
biþalle to ⁴ vs, excepte oure owne ⁵ synne, schulen turne ⁶ into
oure goostli good *and* profite, if we so wole, *and* not lette, bi
oure impacience *and* oure azens grucching; his ordinaunce
þat man, aftir his synne, schulde be restorid into ⁷ saluacioun,
20 þou; aungel synnyd *and* was left vnrestorid; His ordinaunce
þat aungels schulde be to vs attendaunt *and* defendaunt,
and þat grace wiþynneforþ schulde move vs *and* stirre vs
into good, *and* also move vs *and* drawe vs from yuel; His
ordinaunce þat oure restoring *and* redempcioun schulde be
25 maad bi þe incarnacioun *and* þe holi lijf *and* peyneful passioun,
resurrexioun, ascencioun *and* to þe doom aȝen comyng of þe
secunde persooone in trinityte, þat is to seie, þe sone of þe fadir
in trinite; In which ordinaunce þe seide ij persooone took
fleisch *and* blood, *and* bicam verry man, conceivid *and* born
30 of maide mary, he being in oon persooone verry god *and* verry
man, y-callid 'Jesus' ⁸; In which manhode *and* fleischli

II. Gracious
benefits:
His ordinaunce
that all things,
except our sins,
should be for
our spiritual
advantage;

His ordinaunce
that man, in
spite of his
sins, should
be saved;

His ordinaunce
that angels
should serve
and defend us;
and that His
grace should
incline us to
good, and turn
us from evil;

His ordinaunce
that Christ
should redeem
us, in the man-
ner rehearsed
in the Creed;

¹ P.M.M. omits of.

² MS. biþeren; P.M.M., briþeren.

³ P.M.M. inserts: and neizboris.

⁴ P.M.M. omits to.

⁵ P.M.M. omits owne.

⁶ P.M.M. inserts vs.

⁷ P.M.M., to.

⁸ MS. Jhc, as also P.M.M.

It is a question whether to extend such abbreviated forms of the name 'Jesus'—'Jhc', 'Jhs', &c.—as *Jesus*, when the *h* is taken to represent the Greek *eta*, or with the Latin *h*, when the extended form would be printed *Jhesus*. The form given in the text seems to me more logical. For a discussion of the point see Prou's *Manuel*

body so takun, he suffrid peynful passioun *and* hard | deep 40^b
 vndir pounce pylate, bi departing of his soule from his¹
 body, but euer wipoute eny hurte to his godhede; which
 body also laie deed in þe sepulchre,² *and* was aȝen quykened
 in þe iije daie to lijf bi aȝen coupling of þe bodi to þe soule; 5
 And so Jesus roos þe iije daie from deep to lijf, in body *and*
 in soule, neuer eftsoones to deie; And in þe same body *and*
 soule, he hoþe to gedir, god *and* man, þe fourtiþe daie aftir
 his resurrexioun stied vp into heuene, setting him silf on þe
 riȝt half of þe fadir, from whens he is eftsoones to come in 10
 þe same manhode, forto deeme þe quyke *and* deed; whanne
 þat alle men which³ euer lyueden in erþe schulen rise in
 body *and* soule to lijf; And alle þo whiche han lyued
 vertuosely in keping goddis lawe schulen entre, body *and*
 soule to gider, into perpetual heuene blisse; And alle þoo 15
 whiche han broke goddis lawe bi deedly synne, *and* haue not
 þerof be amendid in þis lijf, schulen be prouȝe, body *and*
 soule to gider, into perpetual peyne of helle; his ordinaunce
 þat he wolde haue a chirche here in erþe, vndir his chirche
 whiche he hap in heuene; in whiche chirche here in erþe he 20
 hap sette sacramentis, as baptym *and* eukarist, whos availis
and dewe receitis ben afore in þe iiije⁴ chapitre of þis first
 party⁴ declarid; His ordinaunce þat forȝeuenes of synnes
 y-doon aftir tyme of baptym may be hadde bi repentaunce
and ful aȝen turnyng to god, y-made in oon hede⁵ of cristis 25
 feiþ *and* cristis holi churche, þoruȝ maners whiche ben tauȝt
 aftir in þis first⁶ party, in þe xviij chapitre⁶ toward þe
 eende; His ordinaunce þat cristis holi lijf *and* passioun
 deseruid to vs grace to gete forȝeuenes of synnes,⁷ if we take
and perfoorme þe remedies whiche ben resonabli ordeyned 30
 þerfore; Also þat it deseruid to vs grace or power to aȝen-

His ordinance
of the Church
on earth, and
of its sacra-
ments;

His ordinance
that forgiveness
of sins is gained
by repentance;

His ordinance
that Christ's
life and pas-
sion procured
for us forgive-
ness of sins,
provided we
repent;

de Paléographie, Paris, 3rd ed., 1910, pp. 115-17, and Traube's *Nomina Sacra*, Munich, 1907.

The c of *Jhc* represents, of course, the Greek sigma.

¹ P.M.M., *þe*.

² The Descent into Hell is omitted here, and in the corresponding passage in the P.M.M. This omission from the articles of our belief was ope of the accusations

brought against Pecoek. Cf. *Book of Faith*, pp. 304-5, for reason for omission.

³ P.M.M. inserts *þat*.

⁴⁻⁶ P.M.M. substitutes: *first chapitre of þis litil extract*.

⁵ P.M.M., *ooned*.

⁶⁻⁸ P.M.M. substitutes: *litil extract, þe laste chapitre*.

⁷ P.M.M., *syne*.

stonde synne, grace to make aȝen restoring or in¹ sum
maner¹ satisfaccioun for synne, grace to deserue perpetuel
41^a mede bi vertuose werkis; | which gracis or powers weren
loste bi Adamys² synne, and pei weren vurecouerable to be
5 hadde, or to be geten, or astirwarde to be kepte bi mannys
owne power; His ordinaunce pat peynes and wrecchidnessis
into whiche we ben falle, bi occasioun of adamys synne, be
maad for oure bettir; His ordinaunc[e]³ pat gracis afore ȝouun
ben encresid and multiplied, if we obeie to þe inwarde
10 moving of þo gracis, and putten hem not aback; His ordi-
naunce pat þe lijf and passioun of his sone, Jesus, oure
sauour, which lijf and passioun were doon and suffrid for
vs, schulde be passing holy and passing peynful, as may be
seen bi articlis which mowe be markid from þe bigynnyng
15 into þe eende of þe⁴ iiij eu[a]ngelistis,⁵ and sumwhat ben
expressid in [þe]⁶ secunde partie of þe book callid 'þe rewle
of cristen religioun', and in 'þe book of diuine office', in þe
seruice or office of⁷ palme sundaie weke; His ordynaunce
pat Jesus schulde so moche louȝe and meke him silf in man-
20 kynde pat he wolde be callid, and verrily be, oure weifere,
oure techer, oure exaumpeler, oure raunsumner, oure raun-
sum, oure tresoure, oure ioie, oure counforte, oure hope in
þis lijf, oure fadir, oure broþir, oure spouse, oure goostly
foode of mete and drynke, oure aduoket in heuene, oure
25 protectour and defender in erþe aȝens alle oure enemyes,
ȝeuer of alle gracis and goodis in erþe, ȝeuer of al glorie in
heuene, not wipstonding⁸ he, being in his manhode, was and
is, in sensible execucioun, king⁹ of heuene, lorde of al⁹ þe
worlde and emperoure of helle, bi merit of his holi lijf and
30 passioun; His ordinaunce pat we mowe preie to him and to
aungelis and to seintis for us silf and for oure neizboris, and
be herd; His ordinaunce pat alle aungelis in heuene and
alle holi soulis passid and alle holi cristen in erþe mowe preie

And procured
for us also
grace to with-
stand sin, to
make amends
for sin, and to
deserve heaven;

His ordinaunce
that our
'wretched-
nesses' should
be for our good;

His ordinaunce
that grace
should increase
in us, if we obey
the inward
promptings of
that grace;

His ordinaunce
that Christ's
life and passion
should be
supremely holy
and painful;

His ordinaunce
that Christ,
though Man,
should at the
same time be
God;

His ordinaunce
that prayer to
Him, to angels,
and to saints,
should be
heard;

¹⁻¹ P.M.M. omits in sum maner.

² P.M.M., adam.

³ MS. ordinauncis, clearly through anticipation of gracis; P.M.M., ordinaunce.

⁴ P.M.M. omits þe.

⁵ MS. euangelistis; P.M.M., euange-

listis.

⁶ Omitted in MS.; P.M.M., þe.

⁷ P.M.M. inserts þe.

⁸⁻⁸ P.M.M. runs: not withstondyng he was and is in his manhode king, &c.

⁹ P.M.M. omits al.

His ordinance
that angels,
holy men de-
parted this life,
and holy men on
earth, should
pray for us, and
be heard;

His ordinance
that every
Christian shall
fare the better
for his Christian
friends' sake;

His ordinance
of the teaching
of Scripture.

How merciful
God is in giving
to us all these
gracious bene-
fits!

for vs *and* be herd, as it is | recording¹ to oure profite *and* 41^b
to² oure nede *and* to his worschip; His ordinaunce þat ech
cristen man schal fare þe bettir for ech of hise freendis sake,
þat is to seie, ech cristen man schal þe more be sparid, þe
more goodis receyue, for eche of hise freendis sake, þouȝ þilk 5
freende preie not actualy perfore, And þat more or lasse aftir
þat þis cristen man is more or lasse in þe freendschip of þis
now seid freende, And aftir þat more or lasse god loueþ þilk
freende for his good lyuing; And so, siþen alle cristen men
being in charite ben to gedir eche operis freendis, it muste 10
nedis folewe þat god haþ ordeined ech trewe cristen man
forto fare þe bettir for ech opir cristen mannys good lijf *and*
good dedis; His ordinaunce þat holi scripture of þe oolde
testament *and* of þe newe schulde enforme *and* remembre vs
and so mynystre to vs oure³ feip ful trewli, dewli⁴ *and* 15
deuoutely.

How merciful, how desirosely, how piteuosely, how
graciously, how louyngli *and* how myȝtly god wrouȝte *and*
dide to hise peple in tyme of þe oolde testament *and* to hise
peple of þe newe testament, *and* how he wole do gloriosely 20
to hem boþe in an opir lijf aftir þis lijf! And þus moche,
o my sone, as for graciose benefetis, into tyme þou come into
'þe reule of cristen religioun'.

[xvj^e chapitre]

III. *Glorious*
benefits of
God:

[G]Loriosse benefetis of god, þat is to seie, Joies of heven, 25
ben so greet *and* so merueilose þat þei mowe not of vs be
spokun, seen, herd, or þouȝt, as þei ben in her vtterist good-
nes *and* felicite. Neuerþelees, in suche maner as her
knowyng mowe falle into mannys witte, þei mowe be dis-
cryuyd in þis maner: 30

There are two
degrees of
glorious bene-
fits:

Of gloriose benefetis, þat is to seie, of benefetis to be
ȝouuē in heuene, summe ben princypal ioies, *and* summe ben
secundarie ioies.

Principal Joye stondip in cleer *and* immediat sizt of þe

¹ *P.M.M.*, according.

² *P.M.M.* omits to.

³ *P.M.M.* inserts *hool*.

⁴ *P.M.M.* omits *dewli*.

godhede, in hiȝe wel willing *and* swete loue to it, *and* in | 42^a nyȝ, at þe next ioyning to it, *and* ¹ in sure holding of it. (a) Principal joys.

Of secundarye ioyes, summe ben vtirli supernatural, þat is to seiȝe, aboue kynde, And þese ben not al² flowyng bi 5 comyng and goyng, bi encresing *and* decresing; And summe ben natural wiȝynne þe boondis of kynde, *and* ³ of þese manye ben ³ flowyng, comyng *and* goyng, now encresid,⁴ now decresid. (b) Secondary joys, which are either (1) Supernatural or (2) Natural.

Of supernatural ioies, summe ben of þe body, *and* ⁶ summe 10 ben ⁶ of þe soule. (1) Supernatural joys are: (a) Of the body. (b) Of the soul.

Supernatural ioies in þe bodies side ben þese: passing fairnes, passing helpe, passing strengþe, passing swiftnes, passing fredom, passing sensual delectacioun þoruȝ al oure inwarde *and* outwarde sensitive wittis, in⁷ þe maner tauȝt 15 in þe iȝe partie of 'cristen religioun', þe []⁸ tretice, þe []⁸ chapitre,⁷ euerlestyngnes of lijf *and* of alle þese ioies *and* benefetis now seid. (a) Supernatural joys of the body.

Supernatural ioies in þe soulis side ben þese: passing wisdom, passing frendship having, passing power, passing 20 worschip, passing pees *and* accorde, passing gladnes, *and* ful sikirnes neuer to leese vtirly eny of þese⁹ now afore seid, neiȝir of hem which now schulen be seid. (b) Supernatural joys of the soul.

Accidental ioies natural in heuene, þat is to seiȝe, suche þat bi oure natural powers mowe þere be geten *and* be aȝen 25 lost, ben þese: Leernyng *and* cleer kunnyng getyng vpon sutel trouȝis being in creaturis þo[r]uȝ¹⁰ alle maner sciencis, passing fer þe maner *and* þe¹¹ degree of kunnyng which may be geten in þis lijf, *and* þat wiȝ greet delectacioun folewing þerupon in þe wil; ful¹² greet *and* ⁵ sensual delite geting 30 naturali in summe of þe outward wittis: as in siȝt of moost faire þingis, in heering of moost¹³ myry þingis, *and* touching of moost louyd þingis, *and* in þe ymaginacioun *and* mynde (2) Natural joys rehearsed.

¹ Omitted in *P.M.M.*

² *P.M.M.* omits *al*.

³⁻³ *P.M.M.* substitutes: *and þese ben*.

⁴ *P.M.M.* inserts *and*.

⁵ Omitted in *P.M.M.*

⁶ *P.M.M.* omits *ben*.

⁷⁻⁷ *P.M.M.* omits in . . . *chapitre*.

⁸ Space left in MS. for reference.

⁹ *P.M.M.* inserts *ioies*.

¹⁰ MS. *þoruȝ*; *P.M.M.*, *þoruȝ*.

¹¹ *P.M.M.* omits *þe*.

¹² Hole in *P.M.M.*

¹³ After *moost*, MS. has *faire þingis*, crossed through.

perto answering ; fful greet honoure, worschip, ouerte, fame, fauoure and glorie, which opire¹ sauïd aungelis and seyntis schulen 3eue to vs ; | ffull greet familiarite, or homelynes 42^b getyng, wip worþi persoonys and wip alle louyd persoonys : as for to talke wip hem, se hem, heere hem, biclippe hem, 5 and abide wip hem ; Also ful greet gladnes for ascapyng of dampnacioun and of peynes in helle ; Also þe gladnes vpon goddis riȝtwisnes executid vpon dampned aungels and dampned men, And ful greet gladnes for² oure owne saluacioun and oure blisse, and for þe blisse of eche sauēd aungel 10 and sauēd man. And þus moche as for goddis gloriose benefetis in heuene.

Where further teaching on God's benefits may be found.

More of þis mater, whiche ben goddis benefetis to man, may be seen in þe first partie of 'cristen religioun',³ þe ije, iije, iiije, v^e and þe⁴ vje trecticis, and in 'þe book of 15 dyuynē office' in manye a wher.⁵

THE THIRD
MATTER:
GOD'S PUNISH-
MENTS.
Of these there
are two kinds :

Now,⁶ sone, forto heere of goddis punysshingis, boþe of þo which ben holde⁷ and seide to be⁷ purgyng and amending synne, And also of þo which not so amendys maken for synne, þou schalte wite þat summe of hise punysshingis ben maad 20 in þis lijf, summe in þe lijf to come.

(1) Punishments
in this life :
(a) Of the body.

Of þo punysshingis which schulen be in þis lijf, summe ben peynes to þe body : as hungir, þirst, heet, ccold, sijknes, 25 traueyl, murmur,⁸ mayme, deef, and such opire ; summe ben peynes to þe soule : as ben sorewe, hevynes, feer, wanhope, vilonye, schame, vnworþines, ignorauce, leudenes, folye, diffame, and suche opire ; And summe ben goddis wipdraw- 30 ingis of his grace and of his helpe and his loue and of his goostly diffence and forperaunce, wherbi a man fallith from synne into synne, and so fro myscheef into myscheef.

(c) Through the
withdrawal of
God's grace, &c.

(2) Punishments
in the life to
come.

Of þo punysshingis which schulen be in þe lijf to come, summe is losse of alle þe⁴ passing ioyes of heuene afore in þis chapitre rehercid,⁹ and of ech of hem ; summe is passing

¹ *P.M.M.*, oure.

² *P.M.M.*, of.

³ *P.M.M.* inserts: *þe ije treti*, and in *þe ije partie of cristen religioun*.

⁴ *P.M.M.* omits *þe*.

⁵ *MS.* *awher* ; *P.M.M.*, *a wher*.

⁶ Cf. henceforward, *P.M.M.*, fols. 53^a, l. 17, to 54^b, l. 4.

⁷⁻⁷ *P.M.M.* omits *holde . . . be*.

⁸ *MS.* *murmur* ; *P.M.M.*, *murpir*, which makes better sense in this context.

⁹ See Notes.

greet sorewe making or suffring for losse of alle þese same
seide ioies, *and* of ech of hem; summe is ful vttrly dispeire
of eny lassing or releue, but ful certeynte of alle þese now
43^a seid, *and* aftir | to be seid, peynes, wip her euerlastyng
5 contynuaunce; summe is passing greet sensual peyne: as
in seyng passing horrible þingis, in heering of¹ passing
gastful noisis, in smelling moost lōpid² stinchis, in taasting
moost squaymose taastis, in touching, *and* suffri[ng]³ to be
touchid, of moost peynful *and* moost greuouse þingis to þe
10 touche; Summe is in abiding wip moost loōpid *and* moost
hatid cumpanye; Summe is in feer for ymaginacioun *and*
mynde vpon þe chaunging of peynes to come.

More of þis mater, which ben punysshingis for oure
synnes, may be seen in þe first partie of 'cristen religioun',
15 þe ije tretye, *and* in þe ije partye, þe vj tretye, *and* in 'þe
book of dyuyne office', in preiers assigned for pursdaye to
alle seintis, *and* in þe preiers assigned to ech special seynt.⁴

Where further
teaching on
God's punish-
ments may be
found.

[xvi^e chapitre]

[F]Adir,⁵ y þanke ȝoure loue *and* ȝoure gentilnes, as y
20 must nedis þanke, for þis afore goyng so fruytful teching, bi
which y holde me content as for a ful good knowing what
god is in him silf, in hise benefetis, in hise punysshingis,
and in hise lawis *and* comaundementis. If ȝe vouchesaaf, o¹
fadir, to make me now⁶ knowe⁶ my silf, þanne y⁷ haue⁷ al¹
25 moost al my desijr, fforwhi þanne schal y haue al þat is
necessarie me to knowe forto be a vertuose lyuer.

Teaching is
requested on
the knowledge
of oneself.

Sone, þe knowyng of þi silf *and* of ech of þi neiȝboris, as
it is pertainyng to þin entent *and* purpos, is knowing which
oure natural wrecchidnessis ben, which oure wickidnessis or
30 synnes ben; *and* þanne aftir, if þou knowe which ben þe
remedyes aȝens hem boope, y truste þin entent is sumwhat
geten *and* into þee receivid.

Knowledge of
oneself is
knowledge of
one's wretched-
nesses (the Fifth
Matter) *and* of
one's wicked-
nesses (the
Sixth Matter),
and of the
remedies

¹ Omitted in *P.M.M.*

² *P.M.M.*, *lopli*.

³ MS. *suffrid*, clearly through anticipa-
tion of *touchid*; *P.M.M.* *suffring*.

⁴ *P.M.M.* adds: *and in oȝir bokis of
my writing*.

⁵ *P.M.M.*, *Oȝfadir*. Cf. henceforward
P.M.M., fols. 54^b, l. 5, to 57^b, l. 7.

⁶⁻⁶ *P.M.M.*, "*knowe* 'now, with the
marks of transposition.

⁷⁻⁷ *P.M.M.*, *haue I*.

against both
(the Seventh
Matter).

THE FIFTH
MATTER:
OUR NATURAL
WRETCHED-
NESSES.

(1) Tendencies
to love this life
for itself, in
spite of its
disadvantages.

(2) Tendencies
to love sin, in
spite of its evil
results.

(3) Tendencies
to be unwary
against the
temptations of
the world, the
flesh, and the
devil.

(4) Tendencies
to disregard the
truths by which
we should
realize the
beauty of
suffering, and
the blessings
arising there-
from.

(5) Tendencies
to disregard the
truths by which
we should
realize the
loathsomeness
of sin and the

first, oure natural w[r]ecchidnessis¹ ben not ellis pan pronytees and redynessis and inclinaciouns inclynyng vs to loue þis lijf for it silf, and to not chaunge it for pilk which is bettir; þouȝ al þis lijf be foule, peynful, careful, perilose, dredeful, laboriose, vnrestful, ful of [vn]kunnyng,² 5 vnkynde, wrongful, and al þis | in tyme of ȝongþe, in tyme 43^b of age, in wyntir, in somir, for heete and coolde, for hungir and þirste, for pouerte and oppressioun, for feer or ³ nede, and for losse, for sijknessis⁴ and hurtis, for wijldenes and vnreuleablenes, in tyme of ȝongþe and of helpe, and þouȝ 10 alle þe goodis of þis lijf ben not verrily goodis: as ben helpe,⁵ strengþe,⁶ bewte, crafte, science, fame, glory, sensual delectaciouns, ricchessis, dignitees, officis⁶; To not hate synne, but forto loue synne, not wiþstonding synne is vn- skilful, vuleeful, vnhonest, vncleene, vnrewardable, punysch- 15 able, reprobable, schameful, bering wiþ him euer a repent- aunce and a grucching of conscience, wiþ feer and vnrest; To be rekeles and vnwaar aȝens oure ful perilose enemyes, þe fleisch, þe worlde,⁷ þe feende; To be rekeles to ⁸ gadere into oure knowing and remembraunce certeyn trouþis, bi 20 whos remembraunce þe peynes⁹ and labouris of þis lijf schulde be made to vs honest, fair, gladsum, ioyeful,¹⁰ delect- able, counfortable, desirable, and þat ¹¹ for riȝtwisnes of þis peyne and labour for felowschip to Jesus, which was laborid and peynyd in lijȝ, or in þe same, for wyunnyng of greet 25 rewardis þerbi comyng, for escapyng þerbi of ful moche grettir peynes, and for escaping and defense þerbi from synne, for opire dyuers vauntagis writun in þe treti of 'xij goodis comyng þoruȝ tribulaciouns'; To be rekeles forto gadere into oure remembraunce certeyn trouþis, bi whos 30 remembraunce synful lijf schulde appere to vs loopsum, hateable, fleable; and þat for it is aȝens trouþe and riȝt of

¹ MS. *wecchidnessis*; P.M.M., *wrechid- nessis*.

² MS. *kunnyng*; P.M.M., *vnkunnyng*, which is more likely to be the right reading. See Glossary.

³ P.M.M., *of*.

⁴ P.M.M., *seeknes*.

⁵⁻⁶ P.M.M., *strengþe, helpe*.

⁶ P.M.M., *office*.

⁷ P.M.M. inserts *and*.

⁸ P.M.M., *for to*.

⁹ P.M.M., *peyne*.

¹⁰ P.M.M. inserts *restful*.

¹¹ P.M.M. omits *þat*.

oure kynde, azens oure promysse maad to pee, god, *and*¹ for
 pat¹ it is adnulling, frustrating, rebuking, despising, scorn-
 yng, þe reuerend decree of þe holi Trinite, bi which oure
 redempcioun was deuised; for in as moch as in vs² it is
 5 crucifying azen pee, Jesus, for it is wipoute recche, *withoute* |
 44⁴ fors, wipoute compassioun, azen cullyng, azendryuyn *and*³
 azen drawing pee, Jesus, to peyne so gastful, so schameful,
 so peyne ful, in as moche as in vs is; not wipstonding pou
 art to vs so good, so loving, so large, as is seide afore in þe
 10 xv⁴ *and* xvj chapitris of þis first party⁴; Also for it is not
 charging, but leeing, promissis so habundaunt, so delectaunt,
 so perseueraunt, for vs to haue in hevene; for it is deseruyng
and in leeding into peyne of helle so ouer dolorose, ouer
 wepeable, ouer rewceable, *perpetuel and* vnscapeable; for it
 15 is forsaking *and* at nouzt setting þin ynuytacioun, þi preiyn,
 þi loking aftir, þin waiting aftir, þin abiding, *and* of þi seintis
and aungels innumerable; for it is, in as moche as in vs is,
 dryuyng þe *and* þin aungels *and* þi seintis into sorewing,
 moornyng *and* birewing; for it is oure enemyes, alle þe
 20 feendis of hell[e],⁵ glading *and* plesing, *and* to hem seruyng,
and to hem vs submitting *and* bitaking, *and* pee, oure lorde,
 god almyty, so long provid oure moost trewe *and*⁵ moost
 loving *and* moost profitable freende, forsaking.

evils arising
therefrom.

Also oure wrecchidnessis⁶ afore seid stiren⁷ *and* inclynen⁷
 25 vs to be rekeles forto considere *and* to⁸ remembre treupis
 wherbi al oure lette to lyue vertuoseli *and* to flee synnes,
 which lette is oonli greuaunce or lopines to bere þe absteyn-
 yng from lustys *and* suffryng of peynes, schulde falle aweie
 from vs *and* not⁹ be. And þe seid abstinence *and* suffraunce
 30 schulde not greve vs, but þei schulde rapir be desired to be
 hadde þan to be not hadde; *and* þat for, bi þe hauing of
 hem in pacience, wip abiding til þou, lorde,¹⁰ wolte sende
 counfort, þere schal come more gladnes for þat þilk absty-

(6) Tendencies
to disregard the
truths which
would enable
us to overcome
hindrances to
practising
virtues and
forsaking vices.

¹⁻¹ P.M.M. omits: *and for þ. it.*

² P.M.M. here inserts *is*.

³ Omitted in P.M.M.

⁴⁻⁴ P.M.M. substitutes: *rj and vij*
chapitris of þis litil extract.

⁵ MS. *hellis*.

⁶ P.M.M., *wrecchidnes*.

⁷⁻⁷ P.M.M., *stiriþ* *and* *enclineþ*, evi-
 dently plural forms here.

⁸ P.M.M. omits *to*.

⁹ P.M.M. inserts *to*.

¹⁰ Omitted in P.M.M.

nence or suffraunce was made, þe,¹ more ioye for þilk abstynence or suffraunce, þan schulde haue be þe delyte in² bowing fro³ it, wiþ encresing of strengþe to þe esilier and þe liztlier bere | þe two afore seid abstynence and suffraunce⁴ in opire tyme, and þerfore leefir to hem haue in anopir⁵ tyme⁴ þan to lake.⁵

[xviij^e chapitre]

THE SIXTH
MATTER:
OUR NATURAL
WICKEDNESSES.
(1) Sins of
omission:
leaving undone
the virtues
of the Four
Tables.

(2) Sins of
commission:
doing the
contrary of the
virtues of the
Four Tables.

An examination
of oneself
according to
the Four
Tables is
recommended.

And study of
the account of
sin given above
in connexion
with our natural
wretchednesses.

Advice as to
where a form
of confession
may be found.

[O]ure⁶ wickidnessis⁷ ben not ellis þanne oure synnes bi obeiyng and fulfilling þe inclinacioun of oure wrecchidnessis, which obeiyng or synnyng is not ellis þan leeingis or vn-¹⁰ fulfillingis⁸ of eny poynt comaundid and conteynynd in enye of þe iiij tablis afore going; or ellis doingis of þe contrarye to eny poynt comaundid or conteynynd in eny of þe same tablis.

And, þerfore, þere may noon knowing, neipir knowleching,¹⁵ of oure wickidnessis and of oure synnes, be so cleer, so formal, so redy, so sure þat no synne be left bihinde for vnknowen and vnknowlehid, as is forto bigynne at þe heed and þe toppe of þe first table, and to renne þoruþ bi siȝt and mynde of alle þe poyntis of þe iiij tablis, til we come into²⁰ þe laste poynt of þe iiij^e table; remembring and knowleching in þis cours alle þe omysciouns of hem and alle⁹ commysciouns azens hem: þat is to seie, alle þe levingis of hem vndoon, and alle þe contrarye doingis azens hem, ech oon, in which oure conscience schulde deeme vs gilty. and þanne,²⁵ aftir þis, þat oure wickidnessis¹⁰ or¹¹ synnys ben greet and greuouse may be seen bi reding, reheryng, or remembring, what is afore seid of synne amonge þe tretying of oure wrecchidnessis in þe next chapitre afore goyng.¹² And who so wole in þis laboure of his schrift to god or to man making, so seche his ese and his alizting, he may herof fynde a soorme

¹ P.M.M. omits þe.

² P.M.M. omits in.

³ P.M.M., from.

⁴ P.M.M. inserts þe iȝforseid lettis.

⁵ P.M.M. inserts hem.

⁶ Small u in MS.

⁷ Cf. henceforward P.M.M., fols. 57^b,

1. 8, to 58^b, 1. 8.

⁸ P.M.M., vnfillingis.

⁹ P.M.M. inserts þe.

¹⁰ P.M.M., wickidnessis [sic].

¹¹ P.M.M., and.

¹² Chap. xvii.

of schryft y-sette foorb pleyndi aftir þis now seid entent in 'þe reule of cristen religioun', in þe first party, þe vj trety, and in 'þe booke of dyuyne office', in friday seruice, in þe bigynnyng of matyns.

5 Remedies¹ azens oure wrecchidnessis, þat we consente not to hem, and so þat þerbi we azenstonde temptaciouns, þat we falle not into synne, ben þese:² Grace of god, whiche |
45^a grace is sumtyme wijynforþ, oure witt and resoun enfoorm-
yng, and oure wil or affect to þe same enformacioun or
10 remembraunce enclynyng and moving, And³ also grace
wipouteforþ, for vs purueiyng prechers, techers, counseilers,
holi bokis, tribulaciouns, sijksesse, persecuciouns, pouerte,
drede of gastful⁴ chauncys, holi cumpanye and her good
exampling.

15 The secunde is frendschip gete to vs of such persoonys
whom god moche louþ, wheþir þei lyuen in þis worlde or
in þe opire worlde, and wheþir þei for suche grace preien
or no.

þe iij^e remedye is preier maad deuoutly forto receyue þese
20 now seid gracis, and þat wheþir þilk preier be maad bi vs
silk for vs, or bi eny of oure seid ffreendis to god for vs.

þe iiij^e remedie is ech moral vertuose werk bi vs silk in
þis lijf doon, deserving þerbi þe seid grace to be to vs
30uun.

25 þe v^{te} remedye azens oure wrecchidnessis is holding vs
fre⁵ from þe perels and þe occasiouns which ben lijk to make
vs to⁶ assente forto wirche aftir oure wrecchidnes and freelnes,
and namelich from þo of whos violence we han experience
in vs silk, or in opire men; Amonge which occasiouns þese
30 ben summe, and ful perilose and greet: þat is to seie, a man
to receyue in eny plente and in enye multitude of tymes,
withoute nede, myrþys, sportis, iolynessis, iapis, bourdis,
plecies, iocundnessis, ligtnessis, and opire suche lijk; which,

THE SEVENTH
MATTER:

(a) REMEDIES
AGAINST OUR
NATURAL
WRETCHED-
NESSES.

(1) Grace of God
within and
without.

(2) Friendship
with persons
beloved of
God.

(3) Prayer for
grace, made by
ourselves or by
our friends.

(4) Virtuous
deeds deserving
grace.

(5) Avoiding
temptation.

Examples of
such tempta-
tions to be
avoided.

¹ Cf. henceforward *P.M.M.*, fols. 58^b,
l. 8, to end (fol. 63^b, l. 7).

² The following remedies are numbered
1 to 8, in the same hand, in the margin.

³ *P.M.M.* omits *And*.

⁴ From foot of page in *P.M.M.*

⁵ *P.M.M.*, *fer*.

⁶ Omitted in *P.M.M.*

whanne¹ þei ben vnmesurably *and* vnreulili aȝens doom of resoun,¹ ben modris to alle maners² of synnys, *and* þei ben disposiciouns to consente moche þe rapir to alle maners² of temptaciouns.

(6) Wilful mortification.

þe vj^e remedye is þe wilful chesing *and* taking to vs of 5 tribulacioun *and* of peyne, vndir³ maner *and* mesure allowid of resoun,³ þat we þerbi be euer in sadnes *and* sobirnes *and* avisidnes, *and* we be sett aside from⁴ liztnes *and* gladnes of þe worlde *and* of þe fleische. þis tribulacioun taking is more preciose þan is seid⁵ at this tyme. þerfore biholde 10 þou in | to⁶ þe trety of 'þe xij avantaȝis of tribulacioun', 45^b *and* in þe ije party of 'þe reule of cristen religioun', þe []⁷ trety, þe []⁷ chapitre.

(7) Contemplation of God's benefits.

þe vii^e remedye is cleer *and* oft consideracioun *and* remembraunce vpon þi worþines *and* vpon þe greetnes of þi 15 benefetis afore discridid, o lorde god, *and* þat for þis entent: to se *and* remembre how worþy a lorde, *and* how greet a benefetoure to vs, desirip moost hertili oure stondeing, *and* þerwith is moche plesid, *and* bi oure falling is moost greuously offendid *and* displesid; *And* þat wheþir þis⁸ 20 remembraunce be maad *and* had of vs bi oure taking *and* vsing of þi sacramentis, or bi opire meenys of oure reding or heering or biþenking.

(8) Contemplation of the benefits arising from resisting our wretchednesses, and the evils arising from consenting to them.

þe vii^e remedye is bisi waking *and* attendaunce in oure mynde how moche good schal bifalle vs, if we stonde *and* 25 not consent to oure wrecchidnessis, as ben þese: blisse perpetual in hevene, encreasing of þe same blisse as ofte as we stonden, grace in erþe, encreasing of grace to stonde þe bettir in an opir tyme, *and* to wirche þe bettir; Also in bisy waking *and* attendaunce making in oure mynde how moche 30 yuel schal bifalle vs, if we consent to oure wrecchidnesse; which yuelis ben þese: peynes of helle getyng, with encreasing of hem, losse of gravis *and* of her multipliying, encreasing of redynes to oftir falle, *and* encreasing of febilnesse to stonde

¹⁻¹ P.M.M. omits *whanne . . . resoun.*

² P.M.M., *maner.*

³⁻³ P.M.M. omits *vndir . . . resoun.*

⁴ P.M.M., *fio.*

⁵ P.M.M. inserts *heere.*

⁶ P.M.M. omits *to.*

⁷ Space left for reference in MS. and in P.M.M.

⁸ P.M.M., *þilk.*

and to wyrche vertucs, losse¹ of blissis in heuene and of her multiplieng, peynes and punysshinges vndirgoieng ofte² tymes in erþe, boþe bi þee³, god, and bi man.

Remedies azens oure wickidnessis, þat is to seie, azens
5 cure synnys afore doon, ben þese: vse of certeyn provocatyue meenys, bi which god wole be stirid into mercyful forzeuenes of oure synnys.

THE SEVENTH
MATTER,
continued:
(b) REMEDIES
AGAINST OUR
WICKEDNESSES.

þe now seid prouocatyue meenys ben þese⁴: þe first is repentaunce or contricioun; þe ij^e is knowleching or con-
10 fessioun; þe iij^e is wil euer⁵ to⁶ forbere þe synne doon and alle opire synnes, and þat wheþir þilk⁶ [wille and]⁶ purpos be geten and norischid bi oure taking and vsing of sacra-
46^a mentis, or bi opire meenys of oure reding, heeþring, or bipenking; þe iiij^e is to forbere þe occasiouns to vs being
15 not necessary, þe⁷ whiche violentli or perilosely wolen drawe vs into þe same synne doon, or into enye opire synnys; þe v^e is freendschip y-gete to vs of suche seid persounys whom god moche loueþ, and þat wheþir þei preie for vs, or not preie for vs; þe vj^e is meke preiers or supplicaciouns to⁸ haue
20 forzeuenes⁸; and þat wheþir þo preiers ben maad bi vs silf for vs silf, or bi oure seid freendis for vs; þe vij^e is also goddis lawe in so moche þe bettir keping and fulfilling, and⁹ in so moche þe more plenteuouseli moral vertu[es]¹⁰ doing and wirching, in hou myche azens his lawe we haue bi vicis
25 to him be trespassing; þe viij^e is amendis or satisfaccioun making to oure neizbouris, if we haue trespassid to hem; þe ix^e is opire mennys defaultis with pite and compassioun¹¹ birewing,¹² and her schame and confusioun koueryng; þe x^e is her trespassis doon to vs forzeving; her restoringis and
30 her satisfacciouns dewe to vs, such as we mowe with[out]¹³ grect nede lak, and suche as þei mowe yuel paie, pardoning

(1) Repentance.
(2) Confession.
(3) Desire to avoid sin.

(4) Avoiding temptation.

(5) Friendship with persons beloved of God.

(6) Prayer for forgiveness, made by ourselves, or by our friends.

(7) Keeping God's law the better, because we have formerly sinned against it.

(8) Making amends for our trespasses towards our neighbours.

(9) Pitying the sins of others.

(10) Forgiving our neighbours' trespasses against us, and

¹ P.M.M., *lossis*.

² P.M.M., *of*. ³ P.M.M. omits *þee*.

⁴ The following prouocatyue mecnys are numbered i to xiiij, in the same hand, in the margin.

⁵⁻⁵ P.M.M., *to euer*.

⁶⁻⁶ MS. "*þilk* 'and; with the marks of transposition; P.M.M., *þilk* wille and."

⁷ P.M.M. omits *þe*.

⁸⁻⁸ In P.M.M., *to haue* forzeuenes is an addition from foot of page.

⁹ Omitted in P.M.M.

¹⁰ MS. *vertuose*; P.M.M., *vertues*.

¹¹ P.M.M., *passioun*.

¹² MS. *bi rewing*.

¹³ MS. *with*, and an omission mark; *out* being an addition from the margin; P.M.M., *without oure*.

not insisting on repayment of loans which they can ill afford.

(11) Guarding our neighbours from temptation.

(12) Almsgiving, bodily and spiritual.

(13) Performing virtues of counsel, not actually commanded.

(14) Wilful mortification.

or relesing; þe xj^e is bisynes to kepe *and* warde oure neizboris, þat þei falle not into synne, *and* bisynes to kepe¹ hem oute of synne which ben fallen into synne; þe xij^e is releving of² þe nedy bi almes doing, *and* þat wheþir his nede be bodili nede or goostli nede, *and* so solewingli wheþir þe 5 almes be bodili almes or goostli almes; þe xiiij^e is taking vpon vs *and* fulfilling of such good werkis wherto þe lawe of god vs byndip not, but wherto goddis lawe vs oonly counseilip: as ben chastite, voluntary pouerte, abstinencis *and* eche opire goode dede doable in suche wise as to so do þe 10 lawe of god vs not constreineþ; þe xiiij^e is oure lustys of body *and* of spirit withdrawing, *and* peynes taking in body *and* in spirit, so þat þerbi goddis bettir seruice at no tyme take lette or preiudice, *and* vndir entent to suffre mekely sumwhat of þe vengeance dewe to þe synne doon; *and* 15 also vndir entent to gaste vs silf þat we nct synne eftsoone bi pilk synne or eny opire grettir synne, sipen so bittir | peyne is for it dewe, *And* also vndir entent þat bi pilk 46^b peynes we be þe ferpir *and* þe surer from³ fall[e]³ into synne, bi as moche as peyne *and* tribulacioun puttip aweie iolynes, 20 myrþe, delectacioun *and* liȝtnes, which ben modris to alle synnys, *and* it settip a man in a sadnes, waarnes *and* sobirnes, wherbi he schal stonde þe bettir azens temptaciouns *and* synnys.⁴ *and* so forþ of manye mo avauntagis which tribulacioun doop, as þou maist se in þe treti of⁵ 'xij avauntagis of 25 tribulacioun', *And* also sumwhat in þe ij⁶ party of 'þe⁷ more⁷ book of cristen religioun'.⁶

Where more teaching on the Fifth, Sixth, and Seventh Matters may be found.

More of oure⁸ natural wrecchidnessis *and* of oure wickidnessis, with remedies azens hem boop, may be seen in þe vj treti of þe first party in 'þe book of cristen religioun', *and* 30 in 'þe book of dyuine office', in wednesday *and* fridays

¹ P.M.M., *helpe*.

² P.M.M., *to*.

³⁻³ MS. *from fall*, but with the *e* showing faintly after; P.M.M., *fro falle*.

⁴ P.M.M., *synne*.

⁵ P.M.M. inserts *þe*.

⁶⁻⁶ Title underlined in MS.

P.M.M. substitutes: *ij^e partie of þe donet to [þe] rewle of cristen religioun*.

This Third Part of the *Donet* is probably the same thing as the *Folewer*, but here the reference seems against identifying them, the advantages of tribulation not being treated in the *Folewer*. See *Introductio*, Section III.

⁷⁻⁷ MS. „*more þe*, with the marks of transposition.

⁸ P.M.M. omits *oure*.

seruice.¹ And þat al what is² verrily cristen bileeue is trewe, may be seen openly in a preciose book clepid 'þe proof of cristen feiþ'.

And here I make an ende of þe³ first party, which
5 declarith³ schortly al þe lawe of god ȝouun to man, and
declarip⁴ perynne þe⁵ vij maters, which y seid afore to
conteyne alle maters necessarye to be leernyd of þee, my
sone, and of ech cristen man, to be a cristen holy lyuer and
forto be of heuen a deseruer.

The end of the
First Part.

10 How 'þe lawe of god' may conteyne þe vij seid maters [ful]⁶
and hool, and ȝitt 'þe lawe of god' is oon of þe vij⁷ seid⁷
maters, it is declarid bi a distinccioun or a departing maad
of pree⁸ maners of goddis lawes, which distinccioun, par-
ticioun, or departing is sett aftir⁹ in þe ij party of þis¹⁰
15 book, þe xx chapitre.¹⁰ Take þou þefore, o my sone, þis
hool¹¹ doctryne, þis sufficient leernyng, þis fair and reulili
disposid teching, þis clenly formed scole and tretynge; and
[wirche]¹² þou þeraftir, o my sone, þat þou haue goddis
blessing and heuen to þin endyng, and þat þou with god
20 euer blisfully wone. Ame[n].¹³

Where it is
shown how the
law of God
contains the
Seven Matters,
and yet is one
of those
Matters.

Thus endith þe first party of þis book.

¹ P.M.M., *seruyces*.

² P.M.M., *is is*.

³⁻³ P.M.M. substitutes: *þis litil extract*
or [out] *drauȝt declaring*.

⁴ P.M.M. substitutes *þe declaring*.

⁵ P.M.M. omits *þe*.

⁶ Omitted in MS.; P.M.M., *ful*.

⁷⁻⁷ P.M.M., *seid vij*.

⁶ P.M.M., *ij*.

⁹ P.M.M. omits *aftir*.

¹⁰⁻¹⁰ P.M.M. substitutes: *þe donei, þe*
[] *chapitre*.

¹¹ P.M.M., *holi*.

¹² MS, *which*; P.M.M., *wirche*.

¹³ P.M.M., *Amen*. Here the P.M.M.
ends.

[ij^e partie]

Here bigynneþ þe secunde party of þis book.

47^a

Capitulum primum.

Where in the First Part are taught the Twelve Articles of the Creed; the Seven Deadly Sins; the Five Wits; the Seven Works of Mercy; Faith, Hope, and Charity; the Four Cardinal Virtues; the Seven Gifts of the Holy Ghost; the Sacraments; and the Ten Commandments?

[G]Ramerce, fadir, gentil fadir, louyng fadir, and ful profitable fadir, and y beseche god þat for þoure to me so riche and *preciose* teching deliuered in þe first afore going 5 party of þis book, wiþ him *and* wiþ hise aungelis in heuene 3e be richely rewardid. But now, fadir, to þoure reuerence I presente þis demaunde: If it so be as 3e seien, þat þe loor of þis afore going first party be not oonly good *and* profit- 10 able, but also it is so ful *and* so sufficient as 3e it to be pre- tenden, where in þis seid afore going party is þe doctryne of þe xij articles of oure bileene; where entriþ in to þis afore going first party þe leernyng of þe vij deedly synnes, or of þe vij heed synnys; where is bicomme þe teching vpon þe weel vsing *and* keping of þe v wittis; where is þe scole of 15 þe vij werkis of mercy, bodili *and* goostly; where in þis afore going first party ben feiþ, hope *and* charite; where renneþ þe chare of þe iiij cardinal vertues; where schulen be founde in þis same seid first party þe vij 3iftis of þe holy goost; where in þis first seid party ben tauzt þe sacramentis 20 of god *and* þe sacramentis of holi church; *and* where in þis seid first party is þe preching of þe x commaundementis? which doctrines, scolis *and* prechingis ben so famose, *and* so moche apprisid *and* sett bi of clerkis *and* of þe lay partye, þat þer is vnneþis eny holden for a cristen man but if þei 25

knowlech þat þei ben his not oonly good reule, but his sufficient, ful *and* hool and his oon only reule, to make al his vertuose conuersacioun aftir þe leding of hem. *and* 3itt¹ of þese vij² so famose soortis, distinceciouns or particiouns, fadir, 5 þe make not mensioun of oon.

O, my sone, what article of þe crede or bileeue hast þou which is not a treuþe falling vpon god him silf, or vpon 47^b summe of hise | benefetis, or summe of hise punysschingis, or vpon summe of hise lawis, or remedies aȝens oure wrecchid- 10 nessis *and* wickidnessis? And þerfore if þou biholde weel þoruþ þis afore going first party, þou schalt fynde in him alle þi xij articles of þe comune crede, *and* manye mo articles which ben as moche to be bileeued as þi xij ben.

þe first article of þe comune crede, which article is þis: 15 'y bileeue into god þe fadir, maker of heuene *and* of erþe,' þou schalt fynde in þe xiiij^e *and* xv chapitris of þe first party afore going. ffor whi in þe xiiij^e chapitre it is tauȝt þat god is þre persoonys, fadir, sone *and* holi goost; *and* 3itt þat þerwith he is not but oon *and* þe same substaunce 20 in alle þre persoonys. Also in þe bigynnyng of þe xv chapitre, where benefetis vndirgraciouse or louȝer þan graciouse ben tauȝt, it is seid þat god maad heuene *and* erþe *and* alle her contentis. *and* how manye mo articlis of bileeue touching þe godhede, *and* touching his benefete in making creaturis, 25 ben tauȝt in þe seid xiiij *and* xv^e chapitris, which articlis ben as necessary to be bileeuid³ as þis seid first article of þe comune crede is to be bileeuid, it is list to turne þidir *and* to se.

Alle þe opire xj articles of þe comune crede, which ben 30 þese: 'And y bileeue into Jesus crist, his oon bigeten sone, oure lorde; Which was conceyued of þe holy goost, *and* born of mary, þe maide; Which Jesus suffrid vndir pounce pilate, was crucified, was deed *and* biried⁴; *and* rose in þe iij^e daie

The TWELVE ARTICLES OF THE CREED have been taught already.

The First Article has been taught in Pt. I, chaps. xiv and xv.

The other eleven Articles have been taught in Pt. I, chaps. xiv-xvi.

¹ After *3itt*, the MS. has *so* crossed through, and of overwritten.

² *vij*, so MS.; presumably an error for *ix*.

³ MS. *bileeuid it is list to turne; it . . . turne* being crossed through.

⁴ Pecoek omits the Article of the Descent into Hell, as is noted in the margin in a later hand: *omittit descendit ad inferna*. This was one of the chief accusations brought against him.

See Notes.

to lijf, stized vp into heuene, sittip at þe rízt side of þe fadir ;
 fro whens he is to come for to deeme quyk *and* deede ; I be-
 leeue into þe holy goost¹ ; *and* y bileeue his holy vniuersal
 or general chirche to be ; y bileeue þe comunyng of seintis
 or of holy men to be¹ ; y bileeue forzeuenes of synne | to be ; ⁴⁸
 I bileeue þe aʒenrising of deed men, þat is to seie, to be or
 to come ; *and* I beleue euerlasting lijf to be or to come.
 Alle þese þou schalt fynde eeuen, or welnyʒ bi rewe, in þe xv
 chapitre, among graciose benefetis þere rehercid, whanne it
 is seid þere þus : ' In which ordinaunce þe iʒe persooone took ¹⁰
 fleisch *and* blood ', *etcetera* ; except þe article of þe holy goost,
 which article is tretid afore in þe bigynnyng of þe xiiij chapitre
 of þe first party, as is now afore seid ; *and* except þe article
 of euerlasting lijf, which is abrood sprad in þe xvj chapitre
 of þe first party. And how many mo articles of trew *and* ¹⁵
 necessary bileeue þan ben þese now rehercid of þe comune
 crede, þou schalt fynde in þese same now seid xiiij, xv *and*
 xvj chapitris, *and* in opire chapitres of þe first party afore
 going, y committe to þe jugement of þin owne wijsdom.

Did not the
 Apostles make
 the Creed, and
 are not the
 Articles of
 their Creed
 sufficient for
 the Christian ?

fadir, was not þe comune crede maad bi þe apostlis ? And ²⁰
 if it so were, whi schulde apostlis make *and* delyuere to vs
 þilk crede, but if þei, in þilk making *and* deliuerance of
 þilk crede, meneden *and* entendiden þat oonly þo articlis
 y-sett forþ in þe same crede were sufficient to vs to be
 bileeued as feiþ ? 25

Whether the
 Apostles made
 the Creed or no,
 will be dis-
 cussed in the
 Book of Feith.

Sone, whepir þe apostlis maad þe comune crede, or-no,
 schal not be seid here, but it schal be tretid in ' þe book of²
 feiþ³. but þis y dare wel seie *and* avowe : þe crede of þe
 apostlis ben þe al hool noumbre of alle þo articlis to be
 bileeuid which ben conteynyd wiþynne þe writing of þe new ³⁰
 testament, fro þe bigynnyng of þe newe testament into þe
 eende of þe newe testament, And þerfore þe ful *and* hool
 crede of þe apostlis is moche lengir þan ben þe xiiij, xv *and*
 xvj chapitris of þe first party of þis present book.

The New Testa-
 ment is the
 Apostles' Creed.

As for þe vij heed synnys, what ben þei opire þan vij vicis ³⁵

¹ See Notes.

² *þe book* of underlined in MS.

³ See Notes.

contrarye to vij vertues comaundid in þe tablis of goddis
 48^b lawe? Which vij vertues, *and* manye mo | vertues bisides
 hem, þou schalt fynde *withynne* þe seid iiij tablis.¹ And
 þerfore þe teching of þe same vij synnys, with teching of
 5 manye mo synnys bisidis hem, þou schalt fynde in þe same
 iiij tablis. Lo, mekenes, which is contrarye to pride, þou
 schalt fynde in þe iiij^e table,² in þe ix^e chapitre of þe first
 party afore goyng; And charite, or wel willing to oure
 neizbore, contrarie to envye *and* contrarye to wrappe, þou
 10 schalt fynde comprehendid and conteynyd vndir þe name of
 'rihtwisnes', *and* pat in þe same now seid chapitre; Temper-
 aunce azens glotonye, *and* continence azens lecherye,
 gladnes azens inpatience³, largenes *and* sum membre of
 rihtwisnes azens couetise (auarice) *and* dougtynes azens
 15 slouþþe, þou schalt fynde in þe iij table, in þe vj^e, vij^e, [and] ⁴
 viij^e chapitre of þe same first partye. And weel þou
 knowist bi þi philosophie þat a vice⁵ is neuer sufficientli
 knowun but þoruþ þe knowing of þe vertu contrarie to þe
 same vice; or not so wel knowen but if þe contrarie vertu
 20 be bifore knowe. And þerfore in bettir maner ben þese vij
 synnys *and* manye mo knowen þoruþ þe afore⁶ going first
 partye, þan þei ben knowun oonly þoruþ þe comoun rekenyng
 of þe vij deedly synnys.

As to slouþe, I schal teche here as y am now avisid, *and*
 25 as now to me seemep. And if I schal here aftir in opire
 wise leerne, I schal here aftir in opire wise teche. Certis,
 in lijk maner as angir in a man is a passioun, *and* is noon
 moral vice, *and* ȝitt bi occasioun of him may rise a willing
 of yuel to an opire man, which is a moral vice comounly

THE SEVEN
 DEADLY SINS
 are seven vices
 contrary to
 seven virtues
 contained in
 the Four Tables.

(1) PRIDE is the
 vice contrary to
 Meekness;

(2) ENVY and
 (3) WRATH
 contrary to
 Charity;

(4) GLUTTONY
 contrary to
 Temperance;

(5) LECHE-
 RY contrary to
 Continence;

(6) AVARICE OR
 COVETOUSNESS
 contrary to
 Largeness
 (Liberality) and
 Righteousness;

(7) SLOTH
 contrary to
 Doughtiness.

Further teach-
 ing as to Sloth:
 (1) Sloth may
 be merely a
 passion, and
 connected as
 circumstance
 with either a
 moral virtue or
 a moral vice.

¹ -id *iiij tablis* underlined in MS.

² The loop of the e of *table* almost
 erased in MS.

³ Impatience is not one of the Seven
 Deadly Sins: it is one of the 'manye mo
 synnys bisidis hem' to be found in the
 Four Tables, being a branch of one of the
 deadly seven. Chaucer ranks it as a
 branch of Pride (*Parson's Tale*). In the
Ancven Riwele it is the Eighth Whelp of
 Pride (see Morton's ed., p. 198). In other
 places it is accounted a branch of Wrath

and Sloth. The categories of the Seven
 Deadly Sins and their branches often
 overlap. For full treatment, see *Pub. Mod.*
Lang. Assoc. Amer., vol. xxx, no. 21,
Chaucer and the Seven Deadly Sins, by
 John Livingston Lowes.

⁴⁻⁴ MS. *vj^e, vij^e, viij^e* and *ix^e*; but the
 ix^e chapter deals with the moral virtues of
 the *Fourth Table*.

⁵ MS. *avice*.

⁶ MS. *a fore*.

callid 'wrappe'; And lijk as sorynes or heuynes in a man for þat anopire man hap good, is a passioun, and is not a moral vice, þouz bi occasioun of it þere may rise a willing þat þe opire man lak pilk good, whiche willing is a moral vice callid 'envie'; so in a man oft is an heuynes, lope- 40^a sumnes, or sorynes to do what resoun biddip to be doon, and þis heuynes, lopesumnes, sorynes or werynes is a passioun in þe sensual party, to which may answeere anopir lijk passioun in þe ouerer appetite, which is þe wil; and neuer neipir of þese ij passiouns is a moral vice, þouz þei mowe be 10 occasiouns þat þere rise in a man a willing to leeu and forbere what resoun biddip to be doon, and þat for eese or for squaymosenesse of peyne. and þan ferþir þus: if eny of þese passiouns now seid be clepid 'sloupe', forsope, pilk sloupe is no moral vice or synne, but it is natural and in- 15 different to moral vertu and moral vice, and may be a circumstance þat moral vertu be þe grettir and þe bettir.

(2) As Doughtiness is connected with every moral virtue¹, so Sloth, as a moral vice and the contrary of Doughtiness, is connected with every moral vice, and is not a special moral vice, but a general vice opposed privatively to several virtues.

And azenward, if þe seid willing to leeu and forbere, or a nylling to do, what resoun biddip to be doon, be clepid 'sloupe', certis, pilk sloupe in his generalte is not oon 20 specialist moral vice, fforwhi he is general moral vice contrarye or stounding azens manye special moral vertues. and so, in a lijk maner, ech opire moral vice is priving moral vertu, þouz he be not ech moral vice priuyng, or being contrarie to, al moral vertu.² And þerfore þis sloupe is noon 25 special vice to be noumbrid with pride, envie, wrappe, glotonye and leccherie. And 3itt ferþir to seie, if þe seid forbering, rising bi occasioun of excellent lopesumnes, heuynes, sorynes, or werynes to fulfille þe doom of resoun or of god, and so circumstancionatid with þis excellence, be callid 30 'sloupe', þan pilk sloupe is vice contrarye to douztynes; and 3itt he is not oon specialist moral vice, but it conteyneþ an aggregat of manye diuers special moral vicis, as douztines is not oon specialist moral vertu, but it conteineþ manye special moral vertues. 35

ffadir, it is good 3e be waar in þis seing, ffor whi if þis be

¹ See above, p. 59.

² See below, Pt. II, chap. xvi. Cf. *Folewer*, Pt. I, chaps. xv and xvi.

trewe, it semep þat þe beest of which it is spokun, apocalipse,
 xii^e chapitre,¹ schal leese oon of hise vij heedis, ffor bi þilk
 4^b vij heedis men vnderstonden | vij deedly synns.

Does not this teaching on Sloth rob the Beast of the Apocalypse of one of his seven heads? The Beast of the Apocalypse shall yet have his seven heads.

Sone, þilk beest schal haue alle hise vij heedis, not wip-
 5 standing eny þing which I haue zitt seid. And if þere be
 no strengre argument aʒens me þan which mai be take bi
 such a moral vnderstonding or an allegorie or an an[a]gogie² of
 holi scripture, my seiing wole stonde wel ynouȝ. and ferþir
 forto seie, if in dyuynite were no strengre groundis forto
 10 holde þerbi þingis to be trewe þan ben mystyk conceitis
 takun bi holi scripture, as ben tropologies, allegories and
 anagogies, dyuynite were a symple and an vnsure faculte, as
 schal appere in þe book callid 'þe iust apprising of holi
 scripture', where also þou maist se into what effectis such
 15 mystyk sensis or vnderstondingis of holi scripture seruen
 and weren founde. But no more of such mater here.

ffadir, a greet famose scole doctoure,³ in a ful famose and
 moche apprisid book, þoruȝoute an hool article, bi disputing
 of manye questiouns, writip and techip aʒens þis what ʒe han
 20 here tauȝt of sloupe.

Pecock's doctrine concerning Sloth is right, notwithstanding that a famous doctor holds a contrary opinion.

Sone, þouȝ I schulde haue noon opire grounde [þan]⁴ þat
 which may be take of þe same article þere tretid bi þe seid
 doctoure, and of opire articles þere nyȝ bi, y had no nede
 forto seche ferþir to conclude aʒens his holding þere, and for
 25 to iustifie what I holde now here.

What is more to be seid anentis allegeaunce of doctouris,
 whanne þei ben maad, þou schalt fynde in þe book callid
 'þe iust apprising of doctouris', writen in latyn. þerfore no
 more⁵ þerof here.

Where allegiance to doctors is discussed.

30 As for þe good reule and wel spending⁶ of þe v outward
 wittis and of þe v inwarde wittis, and of speking, lauȝyng,
 pleiying, goying and in opire wise moving, awaite þou what
 is seid of hem in þe first chapitre of þe first partye, where is
 toolde what is wil, etcetera, and what is seide in þe vj^e, vij^e
 35 and viij^e chapitris of þe first partye, where ben tretid þe

Where the FIVE OUTWARD WITS and the FIVE INWARD WITS have been treated.

¹ Rev. xiii. 1.

² MS. *anogogie*.

⁴ Omitted in MS.

³ Cf. the 'ful famose doctouris book' of the *Folewer*, fol. 45^b.

⁵ MS. *nomore*.

⁶ MS. *wel spending*.

vertu of clennes *and* þe vertu of honeste *and* þe vertu of doughtines; *and* I trowe þou schalt seie þat her | good vsis 50^a *and* wel spending ben þere sufficientli tauȝt *and* tretid.

Where the
SEVEN BODILY
WORKS OF
MERCY and
the SEVEN
GHOSTLY WORKS
OF MERCY have
been treated.

fierþirmore, if þou waite in þe ix^e chapitre of þe first partye, *and* marke þe viij^e poynt of þe iiij^e table,¹ which 5 poynt is largenes, *and* þe iij^e poynt of þe iiij^e table, which is riȝtwisnes,² þou schalt fynde þere þe comune vij bodili werkis of mercy *and* þe comune vij [goostli]³ werkis of mercy,⁴ *and* mo þan þilk twies vij.

Where FAITH,
HOPE, and
CHARITY have
been treated.
FAITH in the
First Point of
the First Table.

how feiþ, hope *and* charite ben contained withynne þe 10 afore⁵ seide iiij tablis may be seen esili. fforwhi feiþ is a knowing of þingis *and* troupis denouncid, affermed, reuelid *and* schewid to vs fro god *and* bi god, what god is, *and* what opire þingis ben longing to god, *and* þat for as moche as þilk knowing may not be had of vs bi natural power oonly, 15 without such denouncing *and* certifying from aboue. *and* siþen in þe first poynt of þe first table, in þe iiij^e chapitre of þe afore going first party, namelich if to þilk iiij^e chapitre be ioyned *and* couplid þe xiiij^e, xv^e *and* ⁶ xvj chapitris of þe same first party, is tretid of al maner leernyng, knowing *and* 20 remembring what god is, *and* what hise benefetis *and* punyschingis ben, *and* so forþ of opire þingis longing toward god, open it is þat feiþ is conteyned withynne þilk first poynt of þe first table.

HOPE is
(1) A species
of Faith.

Also if hope be no þing ellis þan feiþ of oonly þingis to 25 come, not present, as it is ful likly, *and* as it is holden of ful worpi doctouris *and* clerkis, riȝt as feiþ in his generalte is a knowing of þingis passid *and* of þingis present *and* of þingis to come, þanne is hope not ellis þan a spice *and* a party of feiþ. *and* þerfore hope must nedis be conteyned 30 where þat ful, hool feiþ in his generalte is conteyned, *and* specially þanne he is tauȝt in þe xvj chapitre of þe first party, wherynne it is spokun of blissis to come.

And if hope be a passioun of þe⁷ wil,⁷ as loue *and* drede

¹ p. 67.

² pp. 62-4.

⁶ MS. and v, the v being crossed through obliquely and underdotted.

³ MS. *bodily*.

⁴ For enumeration, see Notes.

⁷⁻⁷ MS. „wil „þe, with the marks of transposition.

⁵ MS. *a fore*.

and opire suche ben, as summe opire clerkis holden, panne
is hope conteyned in þe first poynt of þe secunde table, with
50^b purtenauncis to loue or charite þere rehercid and noumbrid.

And, siþen charite, as he is a general freendli loue, is not
5 ellis þanne an habit or a dede of freendly louyng to god, or
a wel willing to god aboue alle pingis, and to alle opire
resonable and sauable creaturis in god and for god, as moche
as þei ben worpy bi doom of resoun to falle vnder such a loue
or welwilling, or as moche as þei auailen forto helpe into þe
10 loue and seruice of god; and alle special welwillingis and
beneuolencis which a man may haue anentis god, anentis
him silf, and anentis hise neiȝboris ben sufficiently conteyned
withynne þe iiij tablis; it folewip þat charite is sufficiently
conteyned in þe iiij tablis.

Or (2) a passion,
when it is
included under
the First Point
of the Second
Table.

CHARITY is
love towards
God, ourselves
and our neigh-
bour, and so has
been taught
already in the
Four Tables.

15 [ij^e chapitre]

[H]ow¹ þe iiij cardinal vertues, þat is to seie, prudence,
temperaunce, strengþe and riȝtwisnes, ben loggid in þe iiij
seid tablis, may in þis wise be seen.

The FOUR
CARDINAL
VIRTUES have
been taught
already in the
Four Tables:

In þe first poynt of þe first table is conteyned al maner
20 kunnyng and knowing of god and of godli pingis: as which
ben hise benefetis, hise punysshingis, hise seruicis or lawis,
and so forþ of opire; and þat whepir pilk kunnyng or
knowing be had in natural liȝt of resoun, or bi reuelacioun
from aboue. And siþen prudence is not ellis þan a knowing
25 of summe such now seid pingis in liȝt of natural resoun, it
muste nedis be þat prudence is conteynyd in þe first poynt
of þe first table, euen as feiþ is per conteynyd.

(1) PRUDENCE
in the First
Point of the
First Table;

Temperaunce, as it is clepid a 'cardynal vertu', is no ping
ellis þan a vertu comprehending þe ij^e, iiij^e, iiiij^e, ve and vj^e
30 poyntis of þe iiij^e table ysette afore² in þe vj^e, viij^e and viij^e
chapitris of þe afore goyng first party: which poyntis ben
fleischlihode, worldlihode, clenness, honeste and pacience.³

(2) TEMPERANCE
in that it
includes the
Second, Third,
Fourth, Fifth,
and Sixth
Points of the
Third Table;

Goostly strengþe, as it is a cardinal vertu, is not ellis
þanne þe vij^e poynt of þe iiij^e table, which poynt is callid
35 'douȝtines'.

(3) GHOSTLY
STRENGTH in
that it is the
same as
Doughtiness,

¹ The o of [H]ow is small in manu-
script.

² MS. a fore.

³ The pacien- of pacience partly faded
in MS.

the Seventh Point of the Third Table;
(4) **RIGHTEOUSNESS** (or **JUSTICE**) in the wide sense, in that it includes all the moral virtues of the Second and Fourth Tables, unless we except *goostli-hode*, the First Point of each.

If Righteousness may not be taken in so wide a sense, then it is the more certain that the Four Cardinal Virtues do not contain all God's law.

Disadvantages of the Four Cardinal Virtues.

Four is too small a number to clearly comprehend all the moral laws of God.

Is not to live *leernynghly*, the First Point of the First Table, an intellectual

And *rihtwisnes*, as it is a cardinal *vertu*, in *pe* largyst maner in which he may be take, is not ellis þan *pe* comprehensoun or *pe* to gider gadering of alle *pe* moral *vertues* of *pe* | *iiije* table, and of alle *pe* moral *vertues* of *pe* *ije* table, 51^a but if we except *pe* first poynt of *pe* *iiije* table and *pe* first 5 poynt of *pe* *ije* table, or a *vertu* oonly comoun to hem boþe. ffor whi siþen *pe* office of *rihtwisnes*, as it is a cardinal *vertu*, is forto þat a man bi it *zilde* to euery opire *persoone* what euer þing is longing of him to þilk opire *persoone* forto be paid or *ʒouun*, and siþen bi alle *pe* now seid moral 10 *vertues* of *pe* *ije* table and of *pe* *iiije* table þis office is paid, but if in of euereþir table *pe* first poynt be exceptid; it folewiþ þat *rihtwisnes*, as it is a cardinal *vertu*, is withynne *pe* markis of *pe* *iiij* tablis, as is now seid.

And if *rihtwisnes*, as it is a cardinal *vertu*, mai not be 15 take so largely as is now seid, þanne it is bi so moche *pe* more open þat þo *iiij* cardinal *vertues* conteynen not alle moral *vertues* of goddis lawe.

And þouȝ it were so, as it is not so, þat þese *iiij* cardinal *vertues* schulde sufficiently conteyne alle moral *vertues* of 20 goddis service, and þerwiþ also þei conteynen an intellectual *vertu* or knowingal *vertu*, which is *prudence*,¹ forto be dresser and reuler of alle *pe* moral *vertues*; zitt it is not expedient and profitable to stonde and attende into her noubre of *iiij* oonly as for oure sufficient hool reule of 25 goostly *vertuose* gouernaunce, bi cause þat þis noubre of *iiij* is to narowe and to litil forto se in it fruytfully, esily and redily euery poynt of oure moral gouernaunce, whanne we schulen haue nede to wirche hem. And þerfore it is necessarye to resoluie moral *vertues* into a widder noubre, 30 so þat þilk nowmbre be not ouer large, but compendiose, and in a meene bitwixe to schort and to long, as is *pe* noubre of xxxj poyntis expressid and noumbrid in *pe* seid *iiij* tablis.

ffadir, it myȝt seeme to manye heerers of al þis declaracioun vpon feiþ and *prudence* þat *pe* first poynt of *pe* first table 35 were not a moral *vertu*, but þat it were an intellectual or 51^b

¹ Cf. the Son's question immediately below, and the answer thereto.

a knowingal vertu; ffor whi it is seid comounly of þe wysist¹ doctouris þat feiþ *and* prudence ben intellectual or knowingal virtues, And now in þis p[re]sent² *chapitre* of þis present secunde party, 3e setten feiþ *and* prudence in þe first poynt
5 of þe first table; wherfore it wolde seeme þat þe first poynt of þe first table were an intellectual or a knowingal vertu, as feiþ *and* prudence ben.

or *knowynghal* virtue rather than a moral?

Sone, myn answeere herto is þis: ech poynt of þe first, ije, iiije *and* iiiije table afore sett in þe first party of þis book, is
10 a moral vertu or a moral vertuose dede; *and* in special now to seie, þe first poynt of þe first table is a moral vertu or his moral vertuose dede. ffor whi þe first poynt of þe first table is a bisynes *and* an occupacioun, or a disposicioun or habit in þe wil, to gete knowing of þe vij maters þere rehersed into
15 þe resoun; And þat wherþir þilk knowing be geten bi natural list or bi reuelacioun in holy scripture. And siþen such a bisynes *and* an occupacioun or disposicioun or habit is not ellis þan drawen oute of þe wil, or comaundid of þe wil to opire powers to be doon, aftir þe doom of resoun, it folewip
20 nedis þat þe first seid poynt of þe first table is a moral vertu or his moral vertuose dede. Neuerþeles, þonȝ it be a moral vertu formali, ȝitt it may conteyne in sum maner withynne him intellectual virtues materialy, þat is to seie, as aboute whos geting laboureþ þis seid moral vertu, as aboute dedis
25 comaundid to be bi hem gete. And so feiþ *and* prudence *and* also craft mowe be conteynyd in þis now seid maner, *and* ben so conteynyd withynne þe first poynt of þe first table materialy, wip þis þat þei ben also intellectual virtues formaly; And wip þis þat þei mowe be lijk materialy in þe
30 iiiije table, whanne we wirche hem to oure neiȝboris at þe next; notwipstonding þat þe same seid first poynt be a moral vertu.

lijk obieccioun *and* like þerto answeere may be maad vpon
52^a þe vij opire poyntis of þe first table, bicause | þat þe dedis
35 of preising, prei yng, þanking, worschipping *and* sacramentyng, ben dedis of resoun.

ffadir, ouer þis which 3e han tauȝt now wel, þat þe

¹ *þerisist* joined in manuscript, but merely because cramped at the end of the line.

² MS. *p[re]sent*, the contraction mark for *er* being omitted.

Since the learning of the Seven Matters is the First Point of the First Table, the learning of any craft or profession, in so far as it is a benefit of God (i. e. the Second Matter), is included in the First Point of the First Table.

besynes in wil, witt *and* werk to learne *and* remembre þe vij maters is þe first poynt of þe first table, y aske where, in þis so of 3ou taugt, is includid, conteynynd *and* closid þat bisynes in wil, witt *and* werk to learne eny craft, as masonrye, carpentrye, or eny such opire, is also a vertu in þe first 5 poynt of þe first table?¹

Sone, answer herto is þis: þe besynes wipynneforþ in þe wil, *and* þanne aftir in þe witt *and* in outwarde werke, to fynde, learne *and* to remembre eny craft, for þat it is a meene into eny opire wel knowun vertu *and* seruice of god, 10 is a vertu in þe first poynt of þe first table; And so, vndir *and* wip þilk entent *and* circumstance of eende with which þilk bisynes is a good moral vertu, *and* withoute which he is noon good moral vertu, he is in þe first poynt of þe first table, fforwhi þe bysines to learne or to remembre eny of þe 15 vij maters is in þe first poynt of þe first table. but so it is þat ech leeful *and* necessarye craft of a comounte, which is for þe profite of þe comounte, *and* which þe comounte may not wel lack withoute hurte into sum opire seruice of god þerbi þe bettir to be doon, is a benefete of god; And so ech 20 opire state of þe vij parties of a comounte bifore in þe first partye of þis book, in þe xij chapitre, rehercid, is also a benefete of god. wherfore folewip þat þe besynes to fynde, learne *and* remembre eny such craft, or eny opire facultee wherbi is maad enye of þe seid necessarie parties of a rewme 25 or of a greet comunalte, is in þe first poynt of þe first table.

The practice of the craft or profession belongs to the same Point of the same Table as the virtue willing it.

and also aftirward, whanne þe craft is founden or leerned or remembrid of a man, þanne his b'synes without-foiþ in werke to execute þilk craft, þat is to seie, to putte 30 it into vse *and* werk of it, longip to þe same table *and* to þe poynt of þe same table in which þe seid | inward bisynes 52^b or willing longith, And þat sumwhile to þe ije table, *and* opire while to þe iije table, *and* opire while to þe iiije table, *and* opire while to þe first table, as is list to se; fforwhi þe 35 outwarde werk hap no moral goodnes save which he hap of

¹ The syntax is somewhat confused: the sense seems to be: 'y aske where . . . (it)

is includid . . . þat (*conj.*) bisynes . . . is also a vertu', &c.

þe inward willing *and* chesing bi which he is willid *and* chosun to be doon. And þerfore, siþen con *and* þe same or at þe ful lijk goodnes is in hem boþe, þat is to seiþe, which is in þe inward willing, as is tauȝt *and* provid in þe v tetry, 5 in þe first party of 'cristen religioun'; it folewip þat in what euer gendre or spice of moral vertu þe inward willing is, þe opire of hem tweine is; And þerfore folewip ferþir þat in what euer table *and* poynt of þe table þe inward willing is, þe opire of hem tweyn is. And þus moche, sone, is ynouȝ 10 here to þin asking.

More doctryne seruyng for þe clering of þi two now last askid questiouns, þou maist se in 'þe lasse book of cristen religioun', þe first tetry, *and* in 'þe filling of þe iiij tablis', þe first partye, þe []¹ chapitre.

Where further teaching on this subject may be found.

15 ffadir, crist seiþ, mathew, xxi^e chapitre², þat 'forto loue god is þe first comaundement in þe lawe', *and* 3e seien here þat bisynes to learne is þe first comaundement in þe lawe.³ if it be so as 3e seiþe, how mai it be trewe þat forto love god is þe first comaundement in þe lawe? how stonðith goddis 20 seiȝng *and* 3oure seiȝng to gedir?

How can Christ's teaching and Pecock's teaching as to the first commandment be reconciled?

Sone, a comaundement may be first in dignyte *and* in worþines *and* in goodnes, þouȝ he be not first in weie of geting, *and* þouȝ he haue sum opire comaundement bifore him to be hadde as a meene toward him; *and* in þis wise forto 25 loue god is þe first comaundement as in dignitee *and* goodnes, for he is worþiest *and* best of alle opire comaundementis. And ȝitt summe opire comaundementis ben meenys leding towards him, *and* þerfore going bifore him in weie of geting: as ben besynes to learne, bisynes to preise, to preie, to 53^a worschip *and* to sacramente. And | amonge þese comaundementis being meenys into þe getyng of loue, bisynes to learne is þe first. And so in þis now last seid maner, bisynes to learne is þe first comaundement of þe lawe; *and* in þe opire bifore seid maner, forto loue god is þe first comaunde- 35 ment of þe lawe. *And* so my seiȝng stonðip wel ynouȝ with þe seiȝng of crist.

To love God is the first commandment in the sense of its being the noblest and best.

Learning to know the Seven Matters is the first commandment in the sense of its being the first means towards attaining the love of God.

¹ Space left in MS. for reference.

² vv. 37-8.

³ After lawe, MS. has: *and 3e seien here*, crossed through and underdotted.

One must distinguish between the two kinds of love :

(1) Love or charity, which is a moral virtue.

(2) Love which is a passion, and an appurtenance of the First Point of the Second Table.

Also, sone, it is not to lete passe vndeclarid þat þere ben ij maners of loue : Oone loue is a disposicioun or habit or his dede proceeding oute of þe wil, which is a welwilling to sum persooone : þat is to seie, in willing to him sum good. and þis is charite, and it is a moral vertu. 5

Anopire loue þere is which is a passioun, or a mouyng of þe wil toward an opire persooone to good; and it is not a moral vertu, neipir a moral vertuose dede; for it is not a disposicioun or habit or his dede of þe wil chosun of purpos bi doom of resoun, but it is a moving or a bering of oure wil toward anopire þing in weie of oonyng vs to þe opir þing; and it slippir into þe wil naturally, aftir consideraciouns had in resoun, bisidis al choice of þe wil, and bisidis þe doom of resoun made þat it so schulde slippe yn; and þerfore it is a passioun or a suffring, and it ouzte be sette and noumbrid with þe purtenauncis of þe first poynt of þe secunde table, afore in þe v^e chapitre of þe afore goyng first partie. and if þis passioun of loue moue not þe wil azens resoun, it is good, and it is a profitable pricke to stire forþ þe wil into good choisis of good inward and outward dedis; and if it move þe wil azens þe doom of resoun, þan it ouzte to be refreyned and not folewid. and so it is to be seid of opire passiouns : as is angre, drede, schame, sorewe, and so forþ¹ of opire. 15 20

[iij^e chapitre]

25

Teaching is requested on the SEVEN GIFTS OF THE HOLY GHOST.

[F]Adir, I haue herd oft tymes moche curiosite and moche diuersite of wittis spende aboute þe vij pointis which ben comounly callid 'þe vij ziftis of þe holy goost', which ben writen in ysaie, xj^e chapitre², where it is seid þus, þat vpon crist schulde | rest 'þe spirit of wisdom, and of vndir- standing, þe spirit of counseil, and of strengþe, þe spirit of kunnyng, and of pitee³, þe spirit of drede of god'. And fewe treters of hem accorden to gider. And summe wolen þat þese vij ziftis conteynen alle vertues of goddis lawe, and þat þei maken an hool sufficient reule for alle oure moral gouernauncis. neuerþeles, what is þoure feeling, seie þe to me, o wise fadir. 35

¹ MS. *soforþ*.

² v. 2.

³ Cf. below, p. 116, ll. 8-12.

Sone, leue pou me. it myzt seeme þat moche of her such
seid bisynes aboute þe seid vij 3iftis of god is not but vanyte
and feynyed curiosite; fforwhi what euer trefyng, affermyng, or
holding, not being historial or cronical, which is not groundid
5 in resoun or reuelacioun maad to vs bi scripture, or in opire
surely *and* certeinly or probably had reuelacioun from god,
is not but feyned þing *and* vanite. but so it is þat
mowe not ground in resoun, neiþir in enye oþir
scripture, neiþir in þilk same partye
10 writen, neiþir ow3where ellis in hol-
conteynen alle vertues of goddis
in alle degrees, as is seid of
hem. Wherefore it m-
feynyed *and* vevr
15 goddis law
and t-
n-

These SEVEN
GIFTS do not
contain *all* the
virtues of God's
law, but only
some.

The Seven Gifts of the Holy Ghost.

First Point of
the First Table.

as maters wherupon laborip þe first poynt of þe first table;
or bettir forto seie þus: þei ben in þe first poynt of þe first
table as disposiciouns, habitis, or her dedis, comaundid to be
bi þe first poynt of þe first table.

What is þe vertu of goostly strengþe is seid afore¹ in þe 5
viiij chapitre of þe afore goyng first partye; for it is not
ellis þan douztynes.

(5) GHOSTLY
STRENGTH
(or Douztynes)

is þe vertu of pittee, it is seid þere in þe ix
vertu of largenes²; or if þis pittee be þe
it is to be placid þere in þe v chapitre, 10
to þe first membre of þe ije.

that wheþir he be sonely
allegid⁴. And
to offend god 15
resoun,

for whi þe same prophete ysaie, in [þe vij]¹ *chapitre*, makip
 mensioun how þat crist schulde ete buttir and hony, and he
 makip þere no mensioun of eny opire mete which crist
 schulde ete; and zitt if eny man wolde make him so curiose
 5 þat þerfore butter and hony comprehendid and conteyned
 alle metis which crist ete, and alle þe metis which we ouȝte
 to ete, he were to moche curiose and to moch ful of vanite.
 and lijk skile, as it myȝt seeme, is in þis present purpos.
 þerfore, o my sone, it seemep þou maist seie as for moost
 10 likely to be trewe, and as for moost esily to holde, and with
 leest derking of goddis lawe, þat þese vij ȝiftis and manye
 mo weren in crist; þouȝ in þe seid xj *chapitre*² of ysaie be
 not mensioun maad of mo ȝiftis þan of þese vij; riȝt as crist
 eete manye mo metis þan buttir and honye, þouȝ in þe seid
 15 [vij]¹ *chapitre* of ysaie be not maad mensioun of eny mo
 metis þan of þese ij.

As for sacramentis of cristis ordinaunce in þe newe lawe,
 it is open þat þei ben conteyned in þe viij poynt of þe first
 table, in þe iiij^e *chapitre* of þe bifore going first party.
 20 Also þere þou maist learne sumwhat of hem; and more
 whanne þerto schal be couplid and ioyned þe 'bokis of
 sacramentis'³, in which 'bokis of [sacramentis]⁴ ech suche
 sacrament schal be tretid in special, bi cause þat of hem
 55 nedip to be maad lengir processe þan is according | to þis
 25 present book.

THE SACRAMENTS have been already taught in the Eighth Point of the First Table.

And as for obeisaunce to cursing maad of preestis, and to
 absolucioun to be mekely askid of preestys, and to be in to
 vs of hem receivid, and as for cursing and assoiling which
 preestis doon to her suggettis or parischens, þou maist s[e]⁵
 30 generali hem to be conteyned in þe ije poynt of þe iiij^e table,
 which is forto lyue anentis curatis or prelatis of þe church
 attendauntly and obeisauntly.

Obedience to the priest's rebukes and the need for absolution have been already taught in the Second Point of the Fourth Table.

And how euer þese now seid sacramentis of þe new lawe
 and þe seid cursingis and assoilingis and þe seid obeisauncis

Moses' tables do not sufficiently teach the Sacra-

¹ MS. xj *chapitre*. But the reference is to Isaiah vii. 15.

² v. 2.

³ MS. *sacramentis tis*; *tis* being crossed through and underdotted.

⁴ Omitted in MS.

⁵ MS. *so*.

ments, and the duty of the priest to rebuke sin and to grant absolution.

For the Jews do not keep the Sacraments.

And the words of the Ten Commandments signified the same to the Jews as to us.

And the deeds signified by those words are the same now as then.

in þe new lawe mowe be conueniently tauzt bi vertu of þe wordis writen in moyses tablis¹, it is ouer hard me to se; and so I weene it is to ech opire man to [s]e², which is not lad more bi affeccoun þan bi resoun or feip; ffor whi þan þe iewis, to whom þe ten comaundementis of moyses tablis³ weren youun, ouzten forto haue feelid hem silf to be bounden in þe same now seid sacramentis, which is fals. And if eny man feyne, as summe doon, þat þo x comaundementis writen in moyses tablis signifien and betoken to vs cristen men ferþir and fullier þan þei diden to þe Jewis, certis, þis may⁴ not be seid, þat þis ferþir and larger signifyng schulde rise to vs bi vertu of þe wordis writen in moyses tablis; ffor whi þese wordis signified in oon maner to hem and to vs, bi cause þei were not, neiþir ȝitt ben not, equyuoca[1]⁵, þat is to seie, wordis of manye significaciouns, as clerkis in⁶ latyn and in ebrewe and greke wel knowun. neiþir it may be so seid þat þo x comaundementis writen in moyses tablis bitoken ferþir, fullier⁷, or opire wise to vs þan to þe iewis, for þat þe dedis or þingis signified bi þe wordis of þo x comaundementis schulden figure eny newe dedis to be doon⁸ in þe new lawe; ffor whi alle þe dedis vocaly bi strengþe of þo wordis signified, bi wordis writen in þo x comaundementis, ben pure moral ech oon, and not cerymonial, neiþir iudicial, except þe dede of þe iije⁹ commaundement, which was hawewing of þe satirdaie; wherfore¹⁰ . . .

* * * * *

| þo dedis weren not ordeined to signifie. And perfore, 55^b forto so seie or answere seemeþ to be not but feyned chaffare, ffor whi not foundid in eny grounde of scripture or of resoun,

¹ Contempt for Moses' Tables was one of the accusations brought against Pecock. See Babington's *Introd. to Rep.*, p. lvi, footnote.

² MS. *be*.

³ MS. *equyuoca*.

⁴ MS. *fullier oꝛope wise*; *oꝛope wise* being crossed through.

⁵ The Anglican Fourth. Pecock, in numbering the Ten Commandments, follows the reckoning of St. Augustine (and the Roman Catholic Church), under which the

First and Second Commandments of Origen (and the Anglican Church) are combined as one, and the Tenth divided into two. See p. 157 and Notes thereon.

⁶ There seems to be some slight omission here. Perhaps some 'poyntis of þe newe lawe' have been cited. Cf. below, p. 119, l. 2. The sense seems to be: 'Therefore the words written in Moses Tables were not ordained to signify any observances binding only for Christians, and not for Jews.'

but being aȝens þe grounde of resoun. And namelich how þese
now seid poyntis of þe newe lawe¹ mowe openli, redili, listli
and currauntli, and þerfore profitabili, be representid to vs
and remembrid of vs, bi beholding of þo ten comaundementis
5 writen in moyses tablis, is aȝens skile and resoun to be;
and þat for causis and skillis aftir in þis ije party, þe [ix^e]²
chapitre, to be rehercid.

[iiij^e chapitre]

[A]s³ for þe ten comaundementis of moyses tablis, writen
10 exodi, xx chapitre⁴, and rehercid eftsoonys wel nyȝ worde bi
worde, Deutronomij, þe v chapitre, forto se whepir þei ben
conteyned in þe iiij seid tablis tauȝt afore in þe first party
of þis book, y wole first reherce þe hool text of þe first⁵
comaundement, writen, exodi, þe xx chapitre, and deutro-
15 nomij, v^e chapitre, which text is þis: 'The lorde god spake
alle þese wordis: "I am þe lorde þi god, þat ledde þee out
of þe londe of egypt, and brouȝte þee oute of þe house of
þraldom. þou schalt not haue alien goddis bfore me. þou
schalt not make to þee a grauen þing, neyþer eny liknes of
20 þing þat is in heuene aboue, ne in erþe bineþe, ne of hem
þat ben in watris bineþe þe erþe. þou schalt not loute
hem, ne worschip hem, for I am þe lord þi god, a strong
gelose loue, visiting þe wickidnes [of fadris]⁶ into children,
into þe iij^e and iiij^e generacioun of hem þat haten me; and
25 I do mercy into þousindis of hem þat louen me and kepen
myn heestis"'. þus moche as for þe first⁵ comaundement.

Of þis comaundement, pilk party which is þat 'þou
schalt haue oon god and no mo', þou maist se tauȝt in þe
xiiij chapitre of þe afore going first party, where it is seid
30 þat þer is not but oon god, maker and keper and reuler of
56^a alle þingis; fadir, | sone and holy goost; and þat þere is
not, neyþir may be, eny mo goddis þan he aloone. and oute
of þis folewip pleyuli ynouȝ to ech mannys resoun þe
seconde party of þe same first⁵ comaundement, which
35 seconde party is þis: þat 'þou schalt not make eny grauen

The TEN COM-
MANDMENTS
are contained in
Pecock's Four
Tables.

The FIRST⁵
COMMANDMENT
has been
taught already
in the *Donet*.

¹ See above, p. 118, note 6.

² Space left in MS. for reference.

³ Small s in MS.

⁴ vv. 2-17.

⁵ The Anglican First and Second.

⁶ Omitted in MS. Cf. below, p. 120, l. 23.

ymage or eny opire creature to be pi god'. fforwhi þan þou haddist mo goddis þan oon, or ellis an oper þan him which is verry god. And also out of þe same solewip pleyntli þat þou schalt not ȝeue eny godly worschip to an ymage for it silf,¹ or to eny opir creature; fforwhi þan schuldist þou make 5 þilk ymage or þilk creature to be to þee pi god, ffor as moch as godly worschip ouȝte not to be ȝouun to eny þing, name-lich for it silf, saue oonly to a god.

Part of the First² Com-
mandment is
only words of
remembrance.

And so al þe substaunce of þe first² comaundement in moyses tablis is had sufficientli in þe xiiij chapitre of þe 10 afore goyng first party of þis book. ffor whi alle opire wordis annexid *and* ioyned to þe first² comaundement in þe first table of moyses, summe y-sette bfore þe first² comaundement *and* summe aftir, ben not wordis of comaund-
ing, or of enye comaundement, or of enye lawe ȝeuing, but 15 summe of hem ben wordis of remembraunce, what benefete god ȝaue to his oolde peple in egypt, [as]³ whanne it is 'seid: 'þi lord god spake þese wordis, "I am þe lorde pi god, þat ledde þe oute of egypt, *and* brouȝt þee oute of þe house of þraldom"'. *and* summe ben wordis of pretenyng 20 to brekers of goddis lawe, as whanne it is seid þus: 'ffor I am þe lord pi god, a strong gelous loue, visiting þe wickid-nes of fadris into children, into þe ii^je *and* iii^je genera-
cioun of hem þat haten me'. And summe opire ben wordis of reward bihetyng to hem þat kepen goddis lawe, 25 as whanne it is seid þus: 'And I do mercy into þousindis of hem þat louen me *and* kepen myn heestis'.

Part is only
words of
threatening.

Part is only a
promise of
reward.

The three
commands of
the First² Com-
mandment
have been
already taught
under the Four
Tables.

So þat al þe first² comaundement of god | in þe first table 56^b of moyses, as for his first party, lieþ in þese wordis: 'þou schalt not haue alien goddis bfore me'. And as for his 30 ii^je party, it lieþ in þese wordis: 'þou schalt not make to þee a grauen þing, neipir eny liknes of eny þing þat is in heuene aboue, ne in erþe bineþe, ne of hem þat ben in watris bineþe þe erþe'. And as for þe iii^je party of þe first comaundement, it lieþ in þese wordis: 'þou schalt not loute 35 hem, ne worschipe hem'. which iij parties mowe be had

¹ Cf. the teaching on Images with that of *Rep.*, Pt. II.

² The Anglican First and Second.

³ MS. and.

⁴ MS. *it was*; *was* being crossed through, and the right reading is overwritten.

and takun sufficientli of þe xiiij *chapitre* in þe afore going first party, as is now in þe bigynnyng of þis present *chapitre* schewid and declarid; and bi more þerto seid in þe vj^{te} poynt of þe first table, which is clepid 'worschipping to god',
 5 bifore in þe iiij *chapitre* of þe first party. And, siþen al what is tauzt in þe seid xiiij *chapitre* of þe first party is includid and conteyned in þe first poynt of þe first table, as mater wherupon goop þe same first poynt, which is bisynes to learne alle maters of þe xiiij^e *chapitre*, as it is open bi þe
 10 next *chapitre* here bifore going, it muste nedis folewe þat þe first¹ comaundement of moyses tablis is includid in þe first poynt of þe iiij tablis.

And so it is not aȝens þe first¹ comaundement of god in moyses tablis ymagis to be had as bokis or kalenders to
 15 remembre and to bring into mynde þe biholder vpon hem þat he folewe cristis lijf and holi seintis lijfis, and þat he worschip god in him silf and in hise seintis, and for hise seintis, and þat he preie to god and to hise seintis. ffor whi if þis hadde be aȝens goddis comaundement, god hadde be
 20 contrariouse to him silf², siþen to þe same peple of isr[æ]le³ to whom moyses tablis weren ȝouun, god bade⁴ þat þei schulden make tweyne ymagis of cherubin stonde at þe arke or chest of witnessing, as it is writen, exodi, xxv *chapitre*⁵.

Also god forbediþ no þing saue þat þat is aȝens
 25 resoun⁶ . . .

* * * * *

¹ The Anglican First and Second.

² Cf. *Rep.*, p. 137.

³ MS. *isrle*.

⁴ Exodus xxv. 18-19. Cf. below, p. 123.

⁵ vv. 18-19.

⁶ There is a gap here, but probably little is lost. A new gathering begins at this

point. It has the correct 'signature', and the subject continues; but the catchword 'which a', fol. 56^b, does not correspond with the first words of fol. 57^a, and the sense does not run on consecutively.

For collation of MS. and discussion of gaps, see *Introd.*, Section I, A.

ARGUMENTS IN FAVOUR OF RETAINING IMAGES AS REMINDERS.

(1) Images lawfully used as reminders are sanctioned by Scripture.

God, who cannot be contrary to Himself, commanded the two images of cherubim to be made for the Ark.

(2) Reason (and therefore God) allows images.

It is the excessive and superstitious use of images that is wrong.

We must love God better than ourselves, and with all our heart, soul and strength.

[is not ymagis to be had into þe now seid office of remembring 57^a or of into mynde bringyng; fforwhi happili þe biholder schulde not so oft to þe seid dedis be remembrid *and* stirid, ne were þis biholding vpon þe same ymagis. *and* þefore to haue ymagis to be vsid into þe now seid officis may wel 5 stonde with resoun, *and* þefore may wel stonde with goddis lawe *and* goddis wil. neuerþeles, ouer greet costiose or curiose expensis *and* opire gouernauncis meeting azens resoun *and* azens charite, if þei be doon anentis ymagis, ben not bi eny þing þat I haue now seid, approvid, com- 10 mendid or allowid.

But now take hede, o my sone, *and* heere þou diligently what þi fadir schal seie. Siþen it is so þat, þou3 a man knowe wel þat þer ben no moo goddis þan oon, *and* þat his godly worschip ouzt not be 3ouun or sette vpon eny ymage 15 or eny creature, namelich as for it silf, 3itt it my3t be dou3tid how moche loue ouzte be 3ouun to pilk oon god, as hap be dou3tid of manye ful cleer wittid philosophris. fforwhi it my3t seeme to me þus: þat þou3 I ouzt to loue god aboue alle opire creaturis diuers fro my silf, 3itt I my3te love¹ my 20 silf aboue alle þingis, *and* so aboue god, þou3 þat I ouzte not loue eny opire þing saue my silf so moche as god. *and* þis opinioun my3t seeme ful wel to me *and* to manye opire men to be trewe, bi cause it may not listli *and* soone be seen in resoun þat god ouzte be loued of a man aboue þe man silf, 25 fforwhi manye profunde clerkis stumblen *and* failen in þe assignyng of resouns to prove it, And also we seen greet resouns, *and* we feelen greet inclinaciouns in kynde, þat a man loue him silf² excellently. Wherefore it were ful necessarye þat

¹ After *love*, MS. has *me*, crossed through.

² *himself* is apparently joined in the MS., but this is probably only due to the

crowding, in order to get in *excellit* at the end of the line.

god schulde teche how moche he ouzte to be loued, and pat
god schulde zeue in comaundement pat so moche I loue him.
57^b and so he doip, Deutronomij, vj *chapitre*¹, mathew, |xxij
*chapitre*², mark, xij *chapitre*³, and luke, þe x^e *chapitre*⁴, In
5 pat pat he biddip vs loue him with al oure herte, wip
al oure soule, and wip al oure strengþe. And siþen þis
is not tauzt neipir comaundid in þe first comaundement
of moyses tablis, neipir in eny opire comaundement of
moyses tablis, as may be seen þoruþ þe text now afore
10 rehercid and tretid, and þoruþ textis soone aftir in þis
present⁵ *chapitre* to be rehercid, alle þe clerkis in þe worlde
mowe not defende þat þilk tablis of moyses to teche suffici-
entli goddis comaundis and alle oure necessarye gouernauncis
anentis god ben sufficient.

This is not
taught by the
Ten Command-
ments.

15 [v^e *chapitre*]

[F]Adir, for as moche as in þe ije party of þis first⁶
comaundement, where it is seid þus: 'þou schalt not make
to þee a grauen þing', etcetera, manye men ben aboute ful
sturdily for to grounde þat god forbedip þere alle ymagis to
20 be, þefore y desire to heere and knowe more of þoure feeling
þerupon.

Might it not be
argued that
God in the
First⁶ Com-
mandment
forbids images
altogether?

Sone, as y seid in þe next *chapitre* bifore⁷, y may not
trowe þat, in þis xx *chapitre* of exodi, god wolde forbede to
be doon⁸ þilk same þing which aftirward, in þe xxv *chapitre*⁹
25 of exodi, he bade moyses to do. And þefore, siþen in þe
xxv *chapitre*⁹ of exodi, god bade to moyses forto make in þe
tabernacle ij ymagis of aungels, of cherubyn, I can not wite
þat it schulde be goddis entent in þe xx *chapitre* of exodi
forto forbede vtterly alle ymagis to be maad. And þefore
30 þe entent of god must nedis be here forto forbede ymagis to
be maad as for goddis to þe peple. wherto accordip ful wel
what god seid to þe peple in þe same *chapitre*, exodi, xx
chapitre, aftir he had spokun þe x comaundementis of þe

Images are
allowable, so
long as they are
not worshipped
as gods, as may
be proved from
Scripture.

¹ v. 5.

² v. 37.

division of his chapters.

³ v. 30.

⁴ v. 27.

⁶ The Anglican First and Second.

⁵ The use of *present* here, at the end of
a chapter, seems to show that Pecock did
not follow his original plan as to the

⁷ p. 121, ll. 21-23.

⁸ MS. *do op.*

⁹ vv. 18-19.

tablis, where he seip þus: 'þe schulen not make to 3ou
goddis of siluer, neipir goddis of gold þe schulen make to 3ou'.
Lo, sone, it seemep þat bi þese now last seid wordis, god wolde
expowne þe opire wordis afore in þe same *chapitre* writen,
how þei ouzten | to be vndirstonde, whanne he seid þus: 58^a
'þou schalt not make to þee a grauen þing', etcetera. And in
lijk maner god expownep and declarip þe same wordis, how
þei ouzten be vndirstonden, whanne in þe xxxiii^e *chapitre*¹
of exodi, where moyses was bede to make þe newe tablis of
ston, god seid þus: 'þe schulen not make blowen goddis, 10
or goddis molten bi founders craft', which musten nedis
astir al good vndirstonding be ymagis. Also, leuitici, xxvj
*chapitre*², in þe bigynnyng, god seid þus: 'þe schulen not
make to 3ou an ydole and a grauen þing, neipir þe schulen
rere vp titlis,² neipir þe schulen putte a noble stoon in 3oure 15
cuntree þat þe worschipe him; but y am 3oure lorde god'.
Lo, sone, how god forbedip not vtirly ydol and grauen
þing, tittle and markis, to be made; but he forbedip hem to
be maad into þis³ vse þat þei be worschapid. and of what
worschip god mened þat he wolde hem not to be worschapid, 20
it is open bi it þat god seid forþwip þus: 'But y am 3oure
lorde god', as þou³ god had seid in lengir wordis þus: 'þe
schulen not make to 3ou þe now seid þingis, þat þe worschipe
eny of hem as 3oure god; for y am 3oure lord god'. And
so folewip bi likelihode of þe now seid dispareld processis, 25
if þei be gaderid to gedir, þat for lijk skile of þese processis,
bi þese wordis in þe first⁴ comaundement: 'þou schalt not
make to þee a grauen þing', etcetera, god meened þus: þat þe
peple schulde not make to hem eny grauen or 3ottid goddis,
and worschipe hem, and loute hem as goddis. 30

Otherwise
there would be
cleren³ com-
mandments in
Moses' Tables.

Also to þis same purpos ben þese ij resouns now folewing.
Oon is þis: ellis folewip þat in þe first table of moyses
weren write iiij comaundementis reuling immediatly to god
(which no man seip), And so þe bope tablis to gider schulde
conteyne xj⁵ comaundementis, fforwhi in þe first table ben 35

¹ v. 17.

² v. 1. A literal translation of the Latin
nec titulos erigētis. The A. V. has a
standing image; the R. V. *pillar*, with

marginal gloss *obelisk*.

³ After *þis*, MS. has *wise*, crossed through.

⁴ The Anglican First and Second.

⁵ Not if what Pecock makes the Ninth

- pese iij comaundementis reuling to godward immediatli:
 58^b 'pou schalt | not haue alien goddis bifore me; pou schalt
 not take þe name of þi lord god in veyn; haue mynde þat
 pou kepe holy þe sabot daie (or þe satirdaie).' Now, sone,
 5 þus: sipen in þe same first table, next aftir þe same now
 rehercid comaundement, it was writen þere also þus: 'pou
 schalt not make grauen þing', *etcetera*, if þis schulde be vndir-
 stonde of ymagis not taken *and* worschipid as goddis, þanne
 þus must nedis be anopir comaundement þan eny of þe þree
 10 now afore rehercid; And so folewip þat þis was oon of þe
 iijj comaundementis writen in þe first table reuling toward
 god immediatly, *and* þe secunde comaundement in rewe of
 alle þo comaundementis; *and* folewip also þat in þe ij tablis
 of moyses ben xj hool dyuers comaundementis.¹
 15 þe secunde resoun to þe same purpos is þis: Sipen god
 forbade þe peple to haue golden goddis *and* silueren goddis
and zotten or blowen goddis, as in þis present *chapitre*
 alleged, *and* sipen þis forbode is an hiȝ forbode, *and* oon of
 þe hiȝest which myȝt be, *and* þe peple were ful redy *and*
 20 prone *and* moche enclyned *and* stirid to haue *and* to make
 to hem such blowen or zottid goddis, as schal be now anon
 aftir schewid; it was resonable þat god schulde haue writen
and placed þis now rehercid forbode withynne þe tablis as
 soone as eny opir þere writen, *and* moche raper þan summe
 25 opire þere writen. but so it is þat þis now rehercid forbode
 kanne nouȝwhere be founde to be writun in þe tablis of
 moyses so accordauntly as is sorto be writen *and* meened,
 whanne *and* where it is writen þere þus: 'pou schalt not
 make to þee a grauen þing', *etcetera*. wherfore þere, *and* in pese
 30 same wordis: 'pou schalt not make to þee a grauen þing',
etcetera, is meened þis forbode: 'pou schalt not make to þee eny
 golden goddis or eny silueren goddis or eny blowen, molten
 or zottid goddis'. And so folewip þat þer,² ynne² þe same
 now seid wordis, 'pou schalt not make to þee a grauen
 35 þing', *etcetera*, god forbedip oonly ymagis to be taken *and*

If God had wished to forbid images altogether, He would have made a special commandment to that effect, and that one of the first, but He only forbids the use of images as gods.

and Tenth Commandments are combined as one, as in the Anglican reckoning. See above, p. 118, note 5, and Notes to p. 157.

¹ See above, p. 124, note 5.

²⁻² MS. *þerynne*.

worschipid as goddis. | And þan open it is þat herof folewip 59^a
not þat he forbedip þere vtterly ymagis to be maad *and* to
be had in eny maner.

The necessity
of forbidding
the Jews to use
images as gods.

and a ful good cause was whi god schulde þis forbode
make to þe Jewis, ffor whi in þo daies opire peplis þan iewis 5
maden to hem in þilk maner ymagis as for her verry goddis,
as scripture witnessip in manye placis, And þe peple of Jewis
were ful prone, *prest and* redy to suche now seid ydolatrie
vsid in opire naciouns, as also is open in manye placis of
scripture, *and* in special is open in þe same now tretid 10
storye. ffor whi whilis þe same peple dwellid aboute the
mount of syna, *and* whilis moyses was in þe hille wip god to
araie for þe tablis writing, þe peple constreyned aaron forto
make to hem a calf of gold forto be taken of hem as her god;
and which calf þei worschipiden as her god, as is open, 15
exodi, xxxij *chapitre*, in two placis of þe *chapitre*.¹

And þus moche is ynouȝ to be seid in þis book into tyme
þou be able to be a scoler in þe book clepid 'þe represser'²
and in 'þe book of worschipping'.³

[vj^e *chapitre*].

20

The SECOND⁴
COMMANDMENT
has been already
taught.⁵

[T]He text of þe ije⁴ comaundement in moyses tablis,
exodi, xx^{ti} *chapitre*, *and* deuteronij, þe v^e *chapitre*, is þis :
'þou schalt not take þe name of þi lord god in veyn, ffor þe
lorde þi god wole not haue him vnpunyschid which takip
his name in ydel'. This comaundement þou schalt fynde 25
afore⁶ in þe iii^{je} *chapitre* of þe afore going first party, where
it is tauȝt þat þou schalt reuerence, *preise and* worschip oure
lorde god; fforwhi where euer it is comaundid a persooone
to be reuerencid *and* worschipid, in þat same it is forboden
him to be irreuerencid *and* vilonyed or vnworschipid. And 30
sipen for to swere in veyn bi god is to do irreuerence *and*
vilonye to god *and* to his name, in as moche as in vs is,
bicause whanne we sweren bi god in veyn, we bringen forþ

(1) Vain swear-
ing is irreverent
towards God,
and is therefore
forbidden by
the command to
reverence God.⁷

¹ vv. 6 and 19.

² Title underlined in MS. See *Rep.*,
Pt. II, especially pp. 136-75.

³ *worschipping* underlined in MS.

⁴ The Anglican Third.

⁵ Pt. I, chaps. iv, v, and ix.

⁶ MS. *a fore*.

⁷ Pt. I, chap. iv.

god or his name to be witnesse in a trifle *and* in a mater,
 59^b in which mater it is *agens* | his reuerence him or his name
 to be brougt into witnesse, or we bringen forþ god or his
 name into witnesse, whanne no nede is to bryng forþ his
 5 name into witnesse, as þe vnderstanding and interpretacioun
 of ydil swering is comounly taken; þerfore folewip þat al
 ydil swering bi god, to vnderstonde þe sentence of swering
 in maner now seid, which is forto bring forþ god or his name
 into witnesse, is nedisly forboden in þe seid place of þe now
 10 seid *iiij chapitre*, in þe first afore going partye, And vnder
 anopir skile in þe *iiij^e* *and* v poynt of þe *ij^e* table, *and* in þe *iiij*
and vj^e poynt of þe *iiiij^e* table.

It is forbidden
 also as against
 Righteousness
 and Truth.¹

And if þis be trewe, certis, þanne in þis forbode is also
 forboden fals swering or forswering; fforwhi whazne euer
 15 eny dede is forboden for eny special grounde boren in it,
 in þilk forbode is ech opire dede forboden hauyng more of
 þilk ground þan hap þe opire dede expressly forboden for
 þe lasse hauyng of þe same grounde. *and* so it is in þis
 present purpos þat þe grounde for which ydil swering bi
 20 god is forboden, which grounde is irreuerencyng god or his
 name, is more had in forswering or fal[s]² swering bi god
 þan in ydil swering bi god. And þerfore in þe forbode of
 ydil swering is resonabili ynouȝ includid and conteynid þe
 forbode of fals swering. And also vnder anopir skile in þe
 25 *iiij^e* *and* v poynt of þe *ij^e* table, *and* in þe *iiij^e* *and* vj poynt
 of þe *iiiij^e* table, ben boþe forboden ydil swering *and* for-
 swering bi god. And ferþirmore, as we ouȝte forto not
 putte god, or his name taken in stide of him, into eny
 irreuerence, so we ouȝte forto not putte *and* vse eny of
 30 goddis creaturis, or his name taken in stide of him, into eny
 to him irreuerence or vnworschip; but ech of hem we ouȝte
 take *and* vse in dewe to him worschip.

(2) Forswearing
 is forbidden, in
 that the lesser
 sin, vain swear-
 ing, is forbid-
 den.

It is forbidden
 also as against
 Righteousness
 and Truth.¹

þus moche is y-nouȝ here as for hem which wolden
 inpugne þe *iiij* tablis as of insufficiency; for þei holden alle
 60^a ydil opis to | be irreuerencyng god. Neuerþeles, substancially
and verrily it is taught aftir in þe *xvj³* *and* *xvij³* *chapitris* of

Further teach-
 ing on swearing
 will follow.

¹ See Pt. I, chaps. v and ix.

² MS. *fallswering*, with the mark of
 division between the *l* and the *s*.

³⁻³ So MS., but should read 'xvij and

xvij', if chap. xix is rightly so numbered
 in the margin, if the theory of the loss of
 a chapter heading is correct (see Introd.,
 Section I, A, for discussion of gaps), and

There it will be shown that vain swearing and forswearing to God and man are forbidden, where Righteousness and Truth to God and man are commanded.

Where further teaching on swearing may be found.

**THE THIRD³
COMMANDMENT.**

Certain doctors consider that two points are therein to be observed :

(1) Every person should set apart a special time for special service to God.

pis present ije party, bi what poyntis *withynne* þe iiij tablis ydil oopis *and* ydil vowis, fals oopis *and* fals vowis, ben forboden ; ffor whi þere it is tauzt þat al forswering doon to god is forboden bfore in þe v *chapitre*,¹ where is tretid þe iij poynt of [þe]² ije table *and* þe v poynt of þe ije table : þat is 5 to seie, riȝtwisnes to god *and* troupe to god. And al forswering doon to man is forboden in þe ix *chapitre*,¹ where is tretid, in þe iij poynt of þe iiije table *and* þe vj poynt of þe iiije table, which ben riȝtwisnes to man *and* troupe to man. And al ydil swering to god or to man is disalowid 10 *and* reprodou bi þe same spoken poyntis.

Neuerþeles, more cleerly what swering is, *and* how many maners of swering þere mowe be, *and* wheþir eny swering be leeful or no, þou schalt sumwhat heere, o my sone, in þe book 'filling þe iiij tablis'.

15

The text of þe iij³ comaundement in moyses tablis, exodi, þe xx *chapitre*, *and* deutronomij, v *chapitre*, is þis : 'Haue mynde to halewe þe vije daie of þe weke, which is þe satirdaie. Sixe daies þou schalt worche, *and* do þyne owne werkis. ffor in vj daies god maad heuene *and* erþe, þe se, 10 *and* al þat is wiþynne hem. *and* he restid on þe vije daie, which is þe⁴ satirdaie, *and* he blissid pilk daie, *and* maad it holy from al servile werk. þou schalt kepe þese þi silf, þi sone *and* þi douȝtir, þi seruauant *and* þyn hande mayde, þi werk beest, *and* þi gest which dwellith in þin house.'

25

Certis, sone, in þis iije³ comaundement, astir þe conseit of manye doctouris, weren conteynynd ij þingis or ij poyntis or ij gouernauncis⁵ : Oon is þat ech persone now rehercid schulde forbere at sum whilis al seruile werk, þat is to seie, al worldly wynful werk ; And þat þerbi in pilk whilis he 30 attende to god in bipenking vpon god *and* goostly poyntis, in preising *and* preiyng to god *and* worschipping god, *and* do werkis þerto being | necessary, or meenys, *and* in leernyng 60^b of goostly profitable troupis, or in aȝenstonding to alle mysful dedis, goostly or bodily, *and* such opþre.

35

if later references to chapters are correct.
Cf. Summary of Contents for the chapters concerned.

¹ Of Pt. I.

² þe omitted in MS.

³ The Anglican Fourth.

⁴ þe overwritten in MS.

⁵ Cf. the refutation of this in Pt. II, chap. ix.

pe ije is þat þis same now rehercid poynt or gouernaunce, þoruȝ al or sum of hise now seid parties, which gouernaunce in it self is vnlimitid. *and* vnassigned to eny special tyme, schulde be bisette *and* maad to be doon in þe vij daie of þe 5 weke, which daie is clepid 'satirdaie'.

(2) This special time should be the Saturday.

þe first of þese ij gouernauncis was, *and* is, moral in lawe of kynde, *and* þerfore it abidiȝ euer from þe bigynnyng of þe worlde vnto þe eende, boþe to iewis *and* to cristen *and* to alle naciouns, and þat afore moyses lawe *and* aftir. *and* 10 it was neuer reuokid, ne neuer schal be reuokid, for it is groundid in lawe of kynde, þat is to seie, in doom of pure resoun, *and* þerfore it schal neuer be reuokid. ffor what euer is pure resonable in oure gouernauncis, al þe while it so is, it is neuer to be reuokid.

The first point still holds for all Christians.

15 þe ije now seid poynt or gouernaunce was cerymonial to þe peple of iewis; *and* siȝen al cerymonials *and* iudicials of þe iewis lawe ben ceesid *and* reuokid bi crist, as poul beriȝ open witnesse in hise epistle to galathies,¹ *and* in his secunde epistle to corinthies², þerfore þis ije now seid 20 gouernaunce, wherof is maad þe iij³ comaundement in moyses tablis, haȝ no place among cristen men; but þe first now seid gouernaunce oonly, haȝ place among cristen men.

The second point applied only to the Jews.

And so al þe moral lawe of kinde, *and* þerfore al þat is 25 perteyning to vs cristen men, conteynyȝ in þis iij³ comaundement of moyses tablis, þou maist haue *and* se afore in þe iiij chapitre of þe afore going first partie, where it is tauȝt þat þou schalt ȝeue at sumwhilis bisynes to learne þe vij maters in þe bigynnyng of þe same iiij chapitre rehercid; 30 And also where in þe same chapitre it is tauȝt þat at sumwhilis þou schalt preise god, worschipe god *and* freie to god *and* þanke god; ioyned þerto what is seid þere in þe viij chapitre of þe vertu of douȝtines. And, ferþirmore, þat 61^a þou schalt kepe halidaies fruytfully *and* lawfully ordeynid 35 bi comune assent of þe churche, of which churche þou *and* ech opire cristen man is a party, it is tauȝt þere in þe ix, xj *and* xij chapitris, where mensioun is maad of attendaunce of

The first point has been already taught.

¹ Especially chap. ii, vv. 16-21; chaps. iii and v.

² Especially chap. v, v. 17.

³ The Anglican Fourth.

preestis or curatis vpon her parischens, [*and of parischens*]¹ anentis her curatis, *and* also of princis anentis her legis, *and* of legis anentis her princis; *and* also in þe ix *chapitre*, where mensioun is maad of accordingnes, which is þe v poynt of þe iiij table.

5

Is it right to say that Christ intended the Jewish Sabbath to correspond to the Christian Sunday?

ffadir, is þis to be grauntid: þat as crist translatid, chaungid *and* turned þe oolde² lawe of þe Jewis into þe newe lawe of cristen men, *and* as he translatid, chaungid *and* turned þe oolde preesthode into þe newe preesthode (of which translaciouns, turningis *and* chaungis, seint poul¹⁰ makip mensioun, hebrews, vije *chapitre*); so crist translatid, chaungid *and* turned þe oold sabot daie of Jewis, which was þe vij daie of þe weke, þat is to seie, satirdaie, into þe newe sabot or newe halidaie of cristen men, þat is to seie, þe sunndaie?

15

It cannot be proved that Christ substituted the Christian Sunday for the Jews' Saturday, as a special time for special service to God.

Sone, herto y answere þus: þer ouȝt no þing be grauntid, or to³ be holden sadly *and* surely for treupe aboute cristis dedis, saue oonli what is seen to be trewe bi doom of natural resoun, or bi witesse of holy scripture, wherynne liep oure feip, or bi oolde storiyng *and* witnessing²⁰ of hem þat weren in tyme of þe apostlis *and* heerers of þe apostlis, or but eny man canne depose, vndir perel of his soule, þat he is siker to haue it bi special vndoutable reuelacioun, wel *and* wijsely examyned of oold, expert, sadde *and* discreet men, laborid in such mater, lijk as poul had such²⁵ reuelacioun in tyme of his conuersioun, *and* Johan, þe euaungelist, hadde suche in þe yle of pathmos. fforwhi oonly þese now seid poyntis ben groundis of al knowing *and* kunnyng in oure vndirstonding, which kunnyng schulde falle vpon cristis dedis; *and* þerfore alle opire seiyingis of³⁰ cristis dedis not groundid bi eny of þese groundis, owen to³¹ be seid *and* deemed fals, or at þe leest apocriphe | or feyned þingis, as suche þat we witen not fro whennes þei came, or whiper þei wolen. Also ellis but if we schulde allowe for treupis of cristis dedis oonly þo which bi þese now seide³⁵ groundis comen to vs, we schulde haue so manye techingis

¹ *and of parischens* is an addition from the margin; mark of omission before *anentis* in text.

² After *oolde*, MS. has *preesthode*, crossed through.

³ MS. *orto*.

and opiniouns of cristis dedis þat we schulde wiþ hem be acumbrið and oppressid. And þerfore, siþen it is so þat neiþir bi resoun, neiþir bi scripture, neiþir bi story which þe disciplis and heerers of þe apostlis han writen, neiþir bi
 5 surest priuate reuelacioun, it is open þat crist maad enye suche positive lawe wherynne he translatid and chaungid þe sabot of þe iewis into oure cristen sabot, þat is to seie, þe halowing of þe satirdaie into þe halewing of þe sundaie, þerfore þere ouȝte no man holde it and graunte it aftir
 10 verry substancial wit, bi which a man ouȝte to reule him silf manly and substancialy.

And, ferþirmore, siþen no writing canne be had to bere witnes þat þe apostlis ordeineden, bi lawe þerupon maad, eny such halidaie in þe sundaie to be kept wekely, þouȝ [I]¹
 15 corinthies, [xvj]¹ chapitre, and actes, [xx]² chapitre, mensionn be maad þat in ech weik suche a daie was kept holy, which is now clepid 'sunday', bi wilful deuout vse; And also, if þe apostlis hadden maad suche an ordinaunce or constituciuon, it had be putte among þe canouns or
 20 constituciuons whiche ben comounly named 'þe canouns of þe apostlis' rapir þan manye opire þere expressid; wherfore³, at þe leest, alle þo which trowen þat þo seide canouns were maad bi þe apostlis, schulden holde with me in þis present party, fforwli it folewiþ lijk wise þat no man ouȝte holde
 25 þat, bi eny lawe þanne þerupon bi þe apostlis maad, þe peple were forto so⁴ halewe bounden, but þat þei bi her good free wil and deuocioun ȝaue hem þerto. ffor þat þe peple in þo daies weren willi to do and holde suche gouernauncis as were to her goostly profite, þouȝ to hem þerupon
 62^a were no | boond y-maad, schal be schewid in opire placis of my writingis. and evermore sentence is to be ȝouun for fredom, where open euidence is not had to ȝeue sentence for bondage, and so moche likely to be trewe þat þe contrarie is nouȝwhere nyȝ so likely to be trewe. and þerfore þis
 35 party is to be⁵ holde⁶, and not þe contrarie, into tyme

Neither can it be proved that the Apostles framed a law for the hallowing of the Sunday, though it was the custom in the time of the Apostles to hallow it.

It is probable that the people made this law of their own free will.

¹ Space left for reference in MS. See 1 Cor. xvi. 2.

² Space left for reference in MS. See Acts xx. 7.

³ wherfore is here used for þerfore.

Cf. Rep. 356, 496, and Babington's glossary note.

⁴ fortoso apparently joined, but probably only crowded so as to get in halewe bounden.

⁵⁻⁶ MS. beholde.

gretter evidence be gete for þe contrarye þan for þis, *and* ellis we synnen aȝens lawe of kinde. And so þus moche may be had in doom of resoun forto be likely trewe. And þerfore so moche a man may *and* ouȝte hoolde as for a likely troupe or a likeli opinioun, þat, bi cause cristen peple wolde 5 haue be ful reccheles to attende into preier *and* into mynde of goddis benefetis, if ne schulde haue be take into ech weke sum tyme whanne men schulde attende to preier *and* to meditacioun in comune to gider, þerfore, consenting *and* it wel suffring *and* allowing þe apostlis *and* opire fadris in þo 10 daies, bi doom of good pollitik resoun *and* profitable gouernaunce *and* good reule, þe peple chese of her owne deuocioun, withoute comaunding of þe prelatis in þo daies, to be taken to hem oon daie in þe weke, at þe leest, euen as bi lijk doom of good pollicye þei chese wiþ fre deuocioun, withoute 15 boonde of positive lawe, placis *and* housis or templis whidir men schulde come forto þerynne to gider in comune to preie *and* biþenke in goddis benefetis *and* to heere preichingis *and* to talke of god; *and* þat for as moche as ellis, withoute suche a comune fre consent *and* apoyntment maad of þe 20 peple to gider, þe peple wolde haue be ouer reccheles forto haue come to gider for heering of goddis worde to be prechid, or for þe opire office now seid. And þus þe peple did, for þat þe peple hadde þerupon so greet rescouns þat suche daies *and* placis schulde be hadde for her owne profite. 25

The Sunday was chosen because it was the day of Christ's resurrection.

And rapir þe sundaie was chosen þan eny opire daie of þe weke to þis seid office, as it is | likely in resoun, for þat 62^b crist roos fro deep to lijf þe sundaie. bi which rising was stablid al þe newe lawe *and* alle þe benefetis of crist to vs, as seynt poul writip, *Romans*, iiije chapitre¹, þat 'crist was 30 taken for oure synnys, *and* roos for oure iustifjng'. And I^a *corinthies*, xve chapitre², poul seiþ þus: 'Sopeli, if crist roos not, oure preching is veyn, oure seiþ is veyn'. And, certis, more þan þis is, kanne not be groundable in resoun as for halewing of þe sundaie. And þerupon we haue no 35 scripture, but oonly þat suche daies *and* placis were in þe tyme of þe apostlis, as is now bifore allegid; wherfore upon

¹ v. 25.

² v. 14.

pe sundaies halowing in pe oolde daies of cristen churchē,
we ouȝte to holde noon opir opynyoun þan þis now afore
seid. And for lijk skile is, þat peple schulde not be reccheles
and vnkynde to considre deuoutly þe benefete of cristis
5 resurrexioun, in tyme of þe apostlis and prelatis, in þo
daies, þe peple bi her fre wil and deuocioun halewiden þe
daie of cristis resurrexioun, þe apostlis and prelatis it we[1]¹
allowing. of which mater is long storiyng in a book y-
callid 'ecclesiastica historia'.²

10 And in lijk maner, and for lijk skile, in þe bigynnyng of
þe chirche was halowid þe daie of cristis birþe, and summe
opire longyng to þe benefetis which crist did to vs, or for
vs: as his ascencioun daie, witsundaie, and suche opire.
And þus it is open þat grettir grounde ne opire grounde
15 can be had for halewing of þe sundaie þan for halewing
of eche opire daie now seid; and so, if þou seiþ þat þe
halewing of þe sundaie is comaundement of god, þou must
folewingly seiþ and holde þat þe halewing of eche opire
daie now rehercid is comaundement of god and positive
20 lawe of crist, which no man holdip.

More of þis mater schal be sette wiþ open proof to þis
purpos in 'þe filling of þe iiij tablis', þe iiij^e party.

The special
hallowing of the
Sunday is no
more a com-
mandment of
God than the
hallowing of
Whitsunday,
Ascension Day,
&c.

The text of þe iiij^e³ comaundement in moyses tablis is
63^a þis: 'worschip þou þi fadir | and þi modir, þat þou be of
25 long lijf vpon þe londe which þe lord þi god wole ȝeue to
þee'. Sopeli, þis comaundement is pleinli tauȝt afore⁴ in þe
ix^e, xj^e and xij^e chapitris of þe afore going first party, where is
tauȝt þe attendaunce of a childe to his fadir and modir. þis
þat was sette þerto, 'þat þou be of long lijf,' etcetera, was no
30 comaundement; but it was a bihetyng or a prouoking or
tolling forto kepe þis comaundement. Neuerþelees, where in
þis forme of þe x comaundementis is tauȝt how þe fadir
and þe modir schulde bere hem anentis þe childe, is not open,

Where further
teaching on the
hallowing of the
Sunday may be
found.

THE FOURTH³
COMMANDMENT
has been already
taught.

¹ MS. *we*.

² By Eusebius, Bishop of Caesarea (b. 267, d. 338). The *Historia Ecclesiastica* reaches to the year 324. Cf. *Book of*

Faith, pp. 297-8.

³ The Anglican Fifth.

⁴ MS. *a fore*.

neipir how þe scole maistir to his scoler, þe prelate to his parischen, þe prince toward his legi.

The FIFTH to the TENTH¹ COMMANDMENTS have been taught already in the Third Point of the Fourth Table, the living *riȝtfull* to our neighbour.

The text of þe v^e, vj^e, vij^e, viij^e, ix^e and x^e¹ comaundementis in moyses tablis is þis: 'þou schalt not slee. þou schalt not take a mannys wijf in auoutrye. þou schalt not do þeeft. þou schalt not bere fals witnessing aȝens þi neizbore. þou schalt not coueite þi neizboris house, lond, rent, ne noon of hise goodis with wrong. þou schalt not desire withynneforþ in þin herte or wil þi neizboris wijf, ne his seruauant, ne his maide, ne his oxe, ne his asse, ne eny 10 þing þat is his, þou schalt not coueit it wrongfully.' Alle þese vj² comaundementis þou schalt fynde afore in þe first afore goyng party, þe ix chapitre, where mensioun is maad of þe ij^e membre of þe iiij^e poynt in þe iiij^e table, which poynt is callid 'riȝtwisnes'; ffor whi where euer it be 15 comaundid vs to be iust and riȝtful anentis oure neizboris, in þis same it is forboden vs forto be vniust or vnriȝtful anentis þe same neizboris. and siþen in þe secunde membre of þe iiij poynt in þe iiij^e table, in þe now seid ix^e chapitre of þe first party, we be comaundid forto be iust and riȝtful 20 anentis oure neizboris; it folewip þat þerynne ben includid and inclosid þe now afore rehercid v^e, vj^e, vij^e, viij^e, ix^e and x^e¹ forbodis of moyses tablis, siþen þei ben not opire þan forbodis of oure vniustnes, of oure vnriȝtnes anentis oure neizboris.

25

The Four Tables help to explain the Ten Commandments.

and | whepir eny mo comaundementis of god þan ben 63^b þese x now rehercid, ben conteyned withynne þe processe of þe afore seid iiij tablis, or no, y reporte me to alle reders in hem, which reders in þe louzest degree ben able to be clepid 'learned men'. Neuerþelees, if eny clerk or lay man kanne 30 se so fer in þese x comaundementis þat he wole nedis make þe foorme þerof to be his ful reule of al þat god biddip him to do, and of al þat god forbedip him to do, and þat bi fer-

¹ The Sixth to the Tenth according to the Anglican reckoning, in which Pecock's Ninth and Tenth are combined as one. See above, p. 118, note 6, and Notes to

p. 157.

² Five according to the Anglican reckoning.

fet reducciouns, or into hoom bringing, of þingis being oute
or aroume, I wole not werne him. 3itt he may not seie but
þat þe foorme of þe iiij tablis, *and* þe explaiyng of hem maad
here bifore in þe first party *and* in þe opire my writingis,
5 schal do good to him; forwhi it schal opene abroad þe
foorme of þe seid x comaundementis, þat he schal þe broder
and þe wijder se in his foorme of þe x comaundementis bi
þe foorme of þe seid iiij tablis þan he schulde se *and* knowe,
if he had not þis foorme of iiij tablis, neipir eny opir lijk to
10 it. Be he þerfore as curteis to me as I am to him, þat is to
seie, as I weerne him not forto holde him in þe seid maner
to hise x comaundementis, so weerne he not me forto argue
in chapitris next folewing azens þe comoun pretencioun had
of hem. And be he not boold forto vse symonye *and* opire
15 vicis for as moche as he can not se hem expressly, neipir
consequently, bi weie of formal folewing of argument,
forbodid in hem; *and* make he sufficient answer to þe
argumentis *and* skilis which I haue maad, *and* schal make,
azens hem; *and* þanne he *and* I schulen not be at bate, but
20 we wel schulen be freendis.

Pecock requests
toleration of his
arguments
against Moses'
Tables, in the
same way as he
tolerates those
who believe in
the adequacy of
the Ten Com-
mandments.

and at þe first schewe he to me skile herof: Sipeñ it is
so þat god in þe tyme of þe iewis, to whom he 3af þis x
comaundementis, 3af not hem as for a foorme of alle hise
comaundementis to hem, as is open ynou3 bi manye dosyns
25 of comaundementis; wherbi schulen we take in þe oolde
64^a testament, or þe newe, þat | he 3aue to cristen men pilk
x comaundementis forto be alle þe preceptis *and* forbodis
which he 3eueþ to cristen men? sipeñ, as it seemeþ, for lijk
skile, pilk x comaundementis ou3te not be seid forto be alle
30 preceptis *and* prohibiciouns maad to us cristen men, as þei
ou3ten not be seid þat þei were alle preceptis *and* prohibi-
ciouns maad to þe Jewis; *and* þat¹, for as moche as bi greet
semyng, manye preceptis *and* prohibiciouns maad to þe Jewis
were wipoute hem², so bi lijk seemyng manye preceptis *and*
35 prohibiciouns maad to cristen men ben wipoute hem².

Just as the Ten
Commandments
cannot pretend
to include all
God's law for the
Jews, so they
cannot pretend
to include all
God's law for
Christians.

¹ After *þat*, MS. has *as*, crossed through
and underdotted.

² i. e. outside them, not contained in
them.

[vije chapitre]

The Ten Com-
mandments do
not comprise all
God's law.

[F]Erþirmore, sone, sipen fro þe bigynnyng of þe iiij^e *chapitre* in þis secund partye hidirto, I haue schewid how þe x comaundementis of moyses tablis ben conteynyd evidently *and* openli in þe iiij tablis tauzt bifore in þe first 5 party, y schal now schewe þat þo x comaundementis in moyses tablis conteynen not sufficiently into oure profitable doctryne *and* oure remembring alle þe comaundementis of goddis lawe. þouȝ it be open ynouȝ bi what I haue provid bifore toward þe eende of þe iiij^e *chapitre*, zitt for more 10 pleyues I schal eftsoone schewe þe same. *and* þus I bigynne.

The forbidding
of the lesser
evil does not
follow from the
forbidding of
the greater.

But the forbid-
ding of the
greater evil
follows from the
forbidding of the
lesser.

Hence forswear-
ing is forbidden
by the Second²
Commandment.

And ravine is
forbidden by the
Seventh.⁴

But maiming or
beating is not
forbidden by the
Fifth,³ and
fornication is
not forbidden
by the Sixth.⁵

Oute of þe forbeding of þe gretter yuel, folewiþ neuer þe forbeding of þe lasse yuel, bi eny argument which is worþ a¹ risch¹, as clerkis listli knowen. And þerfore in þe for- 15 beding of þe gretter yuel is not includid þe forbode of þe lasse yuel; þouȝ al oute fro þe forbode of þe lasse yuel may sufficientli folewe þe forbode of þe more yuel; *and* so in þe forbode of þe lasse yuel is includid þe forbode of þe grettir yuel, as is seid bi fore in þe next *chapitre*². *and* ellis þe 20 seid susteyners of moyses tablis in þe seid large contynence, mowe not holde þat fals swering is forboden bi þe ij³ comaundement in moyses tablis, neiþer þat open raveyn is forbode bi þis comaundement⁴ of þe ij^e table: 'þou | schalt 64^b do no þeft', as seynt austyn seiþ. *and* þan forþ þus: Sipen 25 manslauzt is grettir yuel þan is mayme or beting or hurting a þis side manslauzt, And auoutrye is grettir yuel þan symple fornicacioun, And in þe v^e⁵ comaundement afore rehercid in moyses tablis is forboden oonli manslauzt, And in þe vj^e is forboden oonly avoutrye, as latyn clerkis knowen wel ynouȝ, 30 *and* as it is open bi cristis rehercel of þe same vj^e⁶ comaundement, mathew, xix^e *chapitre*⁷, where crist reherciþ þe same vj^e comaundement vndir þese wordis: 'þou schalt not do avoutrye', as is rehercid aftir pleyulier, bi fuller processe,

1-1 MS *arisch*.

² See above, p. 127.

³ The Anglican Third.

⁴ The Anglican Eighth.

⁵ The Anglican Sixth.

⁶ The Anglican Seventh.

⁷ v. 18.

pere in þe next chapitre folewing; how may enye man having an ynche of resoun *and* of clergie, feele *and* seie þat in þe seide ve¹ *and* vje² comaundementis of moyses tablis ben includid þe forbodis of maymyng, beting, hurtyng, *and* 5 of symple fornicacioun? Curtis, if clerkis wole seie þus, þat bi vertu or strengþe of þis comau dement: 'þou schalt do noon avoutrye', þei ouȝten take *and* vndirstonde þat it is forboden to hem forto do symple fornicacioun; *and* bi vertu *and* strengþe of þis comaundement: 'þou schalt not 10 slee', þei ouȝten take *and* vndirstonde þat it is forboden to hem forto mayme, hurte *and* bete; y wolde wite whi wole not þei folewingly perof seie þus: þat bi vertu *and* strengþe of þis comaundement of þe chirche, 'þou schalt ete no fleisch in þe fridaie', þei ouȝte take *and* vndirstonde þat it 15 is in þat forboden to hem forto ete³ in þe fridaie⁴ al⁴ opire etable þing being lasse delicate þan is fleisch; And if þe churche wolde make þis comaundement forto forbode wyne to be druȝken in þe fridaie, or if þe goostli fadir of pese seid clerkis wolde enioyne to hem þat þei schulden in oon 20 fridaie forbere þe drinking of wyne, þei owȝten take *and* vndirstonde þat, bi vertu of þilk comaundement, it were forboden to hem forto drinke ale or⁵ sydir or whey or eny 65^a opire drynkeable þing of lasse delicacye þan is wyne? | siþen noon opire grounde þei haue for hem whi in þe forbode of 25 avoutrie is vndirstonde *and* conteynynd þe forbode of syngle fornyacioun, *and* in þe forbode of manslauȝter is vndirstonde *and* conteynynd þe forbode of hurting, but if it were þis: þat in eche forbode in which is forboden a dede, for it hap withynne it silf a certeyn grounde for which it is forboden, is 30 includid, conteynynd *and* vndirstonde þe forbode of eche opire dede hauyng sumwhat of þe same grounde, þouȝ it be lasse þan in þe opire dede forboden for þe same grounde. And soþeli so it is in þe dedis of myn argument, þat delicacie of etyng is grettir in fleisch þan in fysch, for which delicacie 35 fleisch is forboden to be eten in fridaies. wherfore, if þe

Otherwise the commandment of the Church not to eat meat on the Friday would mean that other things less delicate than meat were not to be eaten on the Friday.

Or, if a commandment were made that wine should not be drunk on the Friday, it would follow that other things less delicate than wine were not to be drunk on the Friday.

¹ The Anglican Sixth.

² The Anglican Seventh.

³ MS. *ete fleisch*; *fleisch* being underdotted to denote deletion.

⁴⁻⁴ MS. *fridaie and al*.

⁵ MS. *or sidre*; *sidre* being crossed through.

seid comoun talking *and* þe comoun declaring vpon þe forbode of auoutrye *and* of manslauȝter were trewe, it must nedis folewe what I haue þerof now dryuen oute *and* concludid, Namelich sipen to do auoutrye *and* to do manslauȝter were not yuel, ne were þat god or resoun forbedip hem, ⁵ no more¹ þan to ete fleisch in þe fridaie were not yuel, ne were þat þe churche forbedip it.

Gluttony is not forbidden in the Ten Commandments.

Also I argue þus: god forbedip glotenye, as is open bi luke, xxj^e chapitre², whanne he seiþ: 'Take ȝe hede þat ȝoure hertis be not maad heuy with ouer moche mete *and* ¹⁰ ouer moche drynke'. *and* where is þis forbode amonge þe x comaundementis of moyses tablis? If þou wolte seiþ þat it is in þe first, þanne y seiþ aȝenward whi is þis glotenye forbode more þere þan is forboden þere avoutrye or fals witnessse bering? And if þese ij now rehercid forbodis of ¹⁵ avoutrye *and* of fals witnessing ben in þe first comaundement, whi ben not þei stillid *and* vnsett forþ expressely, as is þe forbode of glotenye stillid *and* vnsett forþ expressely, in þe foorme of þe x comaundementis?

The priest's preaching and teaching is not bidden in the Ten Commandments.

Also god biddip a preest to preche *and* teche þe peple, as ²⁰ is open, *mathew*, þe last chapitre³, where | crist seiþ þus: 65^b 'go ȝe *and* teche ȝe alle peplis, baptising hem'; *and* of þis teching to which preestis ben bounden, mensioun is open þoruȝ poulis epistle to tymothe.⁴ Neuerþelees, where in þe foorme of þe x comaundementis þis comaundement hap ²⁵ place, I se not; but if þou wolte seiþ þat þere whanne it is seid: 'þou schalt worschip þi fadir *and* modir'. Certis, it seemeþ þat it were ful inconuenient forto so seiþ, fforwhi þilk wordis pretenden oonly þe foorme wherbi þe neperer schulde reule him toward þe ouerer; *and* not wherbi þe ³⁰ ouerer schulde reule him toward his neperer.

Neither are any of the relationships of the superior to the inferior.

Also, sipen a mannys children *and* a mannys seruauantis *and* a mannys parischens ben not to him fadir *and* modir, how in þilk wordis, 'worschip þou þi fadir *and* modir', schulde conuenientli be tauȝt þat a man ouȝte reule, dresse ³⁵ *and* teche his childe, his seruauant, his parischen?

¹ MS. *nomore*.

² v. 34.

³ Chap. xxviii, v. 19.

⁴ Especially 1 Timothy ii, 4.

Belief in the mysteries of the Trinity and in Christ's birth, death, and ascension, is not taught in the Ten Commandments.

Also god comaundip vs to bileeue, as may be taken of þat þat is writen, mark, þe last chapitre¹: 'he þat schal bileeue and schal be baptisid schal be saaf; he þat schal not bileeue schal be dampned'; and more pleynli, I^a Johannis, iije chapitre²:
 5 'þis is þe comaundement of him, þat we bileeue in þe name of Jesus crist, þe sone of him, and þat we loue oon þe opire, as god 3aue to vs comau[n]dement'³. wherto wel accordip poul, hebrews, xje chapitre⁴: 'It is impossible to please god withoute bileeue'. and þis bileeue can be seid to be noon opire
 10 þan what crist and hise apostlis techen vs in her holi writingis. wherfore solewip þat we ben bounden, and to vs is comaundid, forto bileeue þat holy writt groundip to vs. And so þerfore we ben bounden, and to vs is comaundid, to bileeue þat he is oon in substaunce, and iij in persoonys,
 15 which persoonys ben fadir, sone and holi goost; and þat þe fadir bigetip þe sone, and he bringip forþ þe holi goost; fforwhi al þis is reuelid, opened and tauzt vs bi holi scripture,
 66^a as is open in þe first party of 'cristen | religioun', in þe first trety, þe []⁵ chapitre. And þis comaundement
 20 not tauzt in moyses tablis, neipir we myzt leerne þis comaundement in moyses tablis, if al opire scripture were not. wherfore not alle comaundementis of god ben tauzt in moyses tablis. Also ful vnseemely and vntreuli it is to seie þat þerynne is eny þing tauzt, wherynne þe same þing may not
 25 be leerned. In lijk maner I myzt argue þus: god comaundip vs to bileeue his sones incarnacioun of a mayde, his passioun, deep, resurreccioun, ascencioun, oure owne resurreccioun and þe laste doom, as may be taken of scripture, I^a Johannis, iije
 30 chapitre, in þe eende,² And I^a Johannis, iiije chapitre, in þe bigynnyng⁶, and bi þe proof which is maad in þe next argument now afore going, and bi þat þat schal be seid in 'þe filling of þe iiij tablis', þe ije partie, þe []⁵ chapitre.

Also he comaundip vs to be baptisid, as is open of þe laste
 35 chapitre of mathew⁷, and of þe iije chapitre of Johan⁸; And

The Sacraments of Baptism and the Eucharist

¹ v. 16.

² v. 23.

⁵ Space left in MS. for reference.

³ MS. *comauement*.

⁶ vv. 2-3.

⁴ v. 6.

⁷ v. 19.

⁸ v. 5.

are not bidden
in the Ten Com-
mandments.

Neither is re-
pentance
bidden.

to be houslid, as may be taken of Johan, þe vj chapitre¹, of *mathew*, xxvj chapitre², of *poul*, I^a *corinthies*, xj^e chapitre³.

Also he comaundip vs for to make repentaunce for oure synnys, if we haue eny synnes doon; as may be taken of *mathew*, þe iiij^e chapitre⁴, and *mark*, þe vj^e chapitre⁵, of 5 *luke*, þe iij^e chapitre⁶, and þe xiiij^e chapitre⁷ in þe bigynnyng, and dedis of þe apostlis, ij^e chapitre, toward þe eende⁸. fforwhi if god comaundip vs to bileue in þe name of crist Jesus, þe sone of him, and forto l[i]ue⁹ to gider in charite, as it is open, I^a *Johannis*, iij^e chapitre¹⁰, forsoþe, bi lijk skile 10 it is to be vndirstonde, in placis now allegid, þat god comaundip vs to be baptisid and to be houslid and to repente for oure synnys.

Hence it follows
that the Ten
Commandments
do not include
all God's law.

And noon of alle þese comaundementis ben tauzt, or mow be leerned, bi strengþe of moyses tablis; fforwhi þanne þe 15 Jewis myzt haue leerned hem bi moyses tablis, and koude hem | bi strengþe of þe wordis in moyses tablis; Also folewip 66^b þat þese seid comaundementis myzt be tauzt and leerned bi moyses tablis, þouȝ alle opire writingis were not, which is openly fals. wherfore nedis folewip þat not alle goddis 20 comaundementis ben tauzt and sett in moyses tablis, but if a man wole forge and feyne þat þei alle ben in moyses tablis, riȝt in lijk maner as he myzt forge and feyne alle goddis comaundementis to be ȝouun to vs, and tauzt to vs, in þe first verse of þe sawtir, or in þe first worde of þe sawtir, as 25 prechers ben woned to wrynge oute of a worde alle maters whiche to hem liken, bi wrasting of sillablis and of lettris, and bi hookis and crokis of lettris, which conteynyng is litil worþ, and vnable to make perbi eny sufficient doctryne to be receyuid of þe peple, ffor it is withoute proof, and 30 þerfore wipoute foundement and grounde.

Some may assert
that what the
doctors say is
included in the
Ten Command-
ments is in-
cluded by God.

Perauntere summe men wolen fle into þis hole fro þe face of þese profis, and wolen seie þus: 'what euer holy doctouris writen to be includid in eny of þe x seid comaundementis, is perynue includid bi entent and purpos of 35 god'.

¹ v. 53.

² vv. 23-5.

³ vv. 26-8.

⁴ v. 17.

⁵ v. 12.

⁶ v. 38.

⁷ vv. 3-8.

⁸ MS. *loue*.

⁹ v. 5.

¹⁰ v. 23.

Sone, oute of þis hole such a seier may be drawe þus: Sumwhere þese holi doctouris musten haue þis what þei so bi þee seien; *and* so nedis þei muste fynde *and* haue it bi laboure in her natural resoun, or þei muste receyue *and* haue
5 it bi godli reuelacioun maad to hem þerupon. but so it is þat þou maist not seie *and* holde þat bi þe first now rehercid weie; fforwhi þan þe seid doctouris founden *and* hadden þilk seiynge bi mocion *and* strengþe of þe wordis in which þo x comaundementis ben writen, *and* þat is vntrewe; ffor-
10 whi þanne so schulde ech opire witti man fynde *and* se þe same, *and* nameliche þan no witty man myȝte fynde *and* se *and* prove vndoutably þe contrarie: þat is to seie, þat þo wordis, bi her dew litteral representyng, signifien nouȝther nyȝ ech comaundement of god, as it is bifore sufficientli *and*
67* vnsoilably proſvid. Neiþir þou maist seie *and* holde þat bi þe secunde weie now here rehercid; fforwhi þerto þou hast noon evidencis of resoun, or of scripture, or of þe same doctouris affeermyng, þat thei hadden bi reuelacioun her expositiouns vpon þe seid x clausulis. *and* þefore to seie
20 *and* holde were a feyned opynyoun, bi cause it lackip sufficient grounde to make him worþi to be trowid *and* holde. *and* also here aȝens it is myȝtli at þe fulle prouid in 'þe book of apprising doctouris'.¹ wherfore nedis folewip þat þis fugitive answeere may not stonde, *And* nameliche whilis²
25 holi doctouris in her expownyngis vpon þe seid x comaundementis not accorden, but discorden; *and* ȝitt disoord *and* contrariete vpon oon *and* þe same þing is not reuelid fro god, for þan falshede *and* vntroupe weren reuelid *and* tauȝt of god.
30 Also þus: what euer eny doctour, or eny multitude of doctouris, holden *and* graunten, or what euer holi chirche holdip *and* grauntip, ȝhe, what euer aungel or god holdip or grauntip, it muste be seid nedis þat he holdip *and* grauntip al þat folewip formali perof. Now þan lete þe chirche of
35 god graunte al þat folewip oute of þe antecedent aȝens which I argue here, *and* I wole al redy graunte þe same antecedent. *And*, certis, ellis it may not be seid þat þe

But no doctor can produce proof, either of reason or of revelation, that God intended the Ten Commandments to comprise all His laws.

And the doctors disagree among themselves.

If an antecedent is true, its consequent is true; but the consequent arising from the antecedent that the Ten Commandments contain all God's laws is not true; therefore the antecedent cannot be true.

¹ See Notes.

² M3. *whilis while*.

chirche or god byndip me forto graunte *and* holde pilk antecedent.

[viii^e chapitre]

It would seem folly to reduce all God's laws to the Ten Commandments.

It is folly to insist that the Ten Commandments comprise all the laws of God.

Even if, for the sake of argument, the Ten Commandments are admitted to contain all God's laws, they do not teach them clearly, sufficiently, fully, and compendiously.

If the Ten Commandments were a clear and sufficient framework of God's laws, men not knowing God's laws would thereby learn and remember them easily.

[F]Adir, ful strong ben 3oure profis for 3oure party *and* for 3oure entent; *and* ful strongli þei proceden azens newe 5 doctouris *and* newe maistris, which ben movid, as to me it seemeþ, bi curiosite *and* bi no nede of resoun, forto reduce *and* bring alle goddis comaundementis into þese seid x.

Sone, sopeli bicause þat nede *and* resoun dryuen hem not þerto, but curiosite oonly, or, if I schulde seie þe soope, not 10 verrie curiosite, but bluntnes *and* boistosenes, or, at þe leest, moche vncircumspeccioun *and* vnattendaunce; þerfore hem | silf in þis mater þei biwamblen¹ so rudely *and* so vnredili, 67^b as þou3 þei hadden forȝete hem silf to biholde into her clergie. And, if it be weel aspied, þei in her owne declara- 15 ciouns *and* in her owne defencis hem silf ouer þrowen, which aspiaunce y committe to hizer consideracioun þan is pertynent to þis symple present book.

Neuerþelees, as here, I procede þus: þou3 it were so þat alle goddis comaundementis were includid in þe seid foorme 20 of þe x comaundementis (as no man can schewe þat þei ben); certis, 3it it muste be seid *and* feelid þat þei so ben þere includid² in an hid, priuy, schort maner oonly; lijk as if a man wolde seie þat alle goddis comaundementis ben includid in þe³ tweyne³ first versis of þe sawtir, or in þe first 25 worde of þe sawtir, bi wrestyng of lettris *and* of sillablis, or in sum opire derk maner, not esili *and* liztli to be biholden.

þanne y argue þus: þou3 it be grauntid þat alle goddis comaundementis ben includid *and* conteyned in þe comoun 30 seid foorme of þe x comaundementis, in sum maner of conteynyng, if pilk including *and* conteynyng be not such in cleernes *and* in openes þat þerbi *and* þerynne men not knowing þe comaundementis of god sufficientli, [mow⁴ lerne knowe þerbi þe comaundementis of god sufficientli],⁴ *and* se 35

¹ MS. *bi wamblen*.

² MS. *includid* *and*.

³⁻⁵ MS. *tweyne þe*.

⁴⁻⁴ *mow . . . sufficientli*, an addition from the margin. Omission mark in text after previous *sufficientli*.

perbi a grounde pat bei ben comaundementis of god, and
 perbi and perynne sufficientli se, recorde and remembre alle
 pe comaundementis of god, and reporte to opire and to hem
 silf alle pe comaundementis of god; what availþ to hem
 5 pilk priuei, close, now seid conteynnyng and including of alle
 goddis comaundementis in pe seid comoun foorme of x
 comaundementis? or ellis, if men hadde leerned sufficientli
 alle comaundementis of god ou3wher ellis þan in pe seid
 comoun foorme of pe x comaundementis, if pe seid foorme
 10 of pe x comaundementis wolde not serve to hem forto perbi
 and perynne sufficientli se, recorde and remembre to hem
 68^a silf, and sufficientli reporte to hem silf and to opire | pe
 hool summe of goddis comaundementis so fulli ou3wher ellis
 of hem leerned, no greet avail and profyte schal hang vpon
 15 pe seid comoun foorme of pe x comaundementis, pat we
 schulde sette so moche bi it as we doon, and so moche preise
 it and write it and attende to it aboue alle opire techingis
 of goddis comaundementis, as is open ynou3 to ech mannys
 witt. but so it is, y dare wel seie, and ech man may haue
 20 pe same in experience, if he wole, pat pe seid comoun foorme
 of pe x comaundementis is not suche pat perbi and perynne
 men not knowing goddis comaundementis mowe leerne suffi-
 cientli alle goddis comaundementis, and se perbi a grounde
 pat bei ben alle goddis comaundementis; neipir perbi and
 25 perynne sufficientli se and remembre and recorde alle goddis
 comaundementis, and pat whepir bei haue leerned afore
 sufficientli ou3where goddis comaundementis, or no. Wherefore
 folewip nedis pat pe seid comune foorme of x comaunde-
 mentis is not of eny greet price or worþe forto so moche
 30 be sette bi as forto helpe vs into pe sufficient knowing and
 sufficient remembring of alle goddis comaundementis. and
 at pe leest and ferþest folewip þis: pat pilk seid comoun
 foorme of x comaundementis is nou3where ny3 so moche to
 be sett bi, nou3where ny3 so moche to be desidid, to be
 35 kunned, to be had, to be leerned, to be attendid to, as pe
 foorme afore tau3t in pe first party of þis book, from pe bi-
 gynnyng of pe iii^e chapitre into pe eende of pe ix^e chapitre.

pat bi, and in, pe seid foorme of x comaundementis in
 moyses tablis, men not bifore knowing alle goddis comaunde-

And in the Ten
 Commandments
 God's laws
 would be seen
 and remem-
 bered easily by
 those who had
 learned them
 elsewhere.

But from the
 Ten Command-
 ments, God's
 laws cannot be
 learnt, or
 easily seen and
 remembered.

From the Four
 Tables, God's
 laws can be
 learned much
 better.

It has been
 proved that all
 God's laws

cannot be learned easily from the Commandments by men not before knowing God's laws.

mentis mowe not learne sufficientli alle goddis comaundementis, *and* bi þilk foorme se a grounde þat þei ben alle goddis comaundementis, y may prove þus: If bi *and* in þe seid foorme, þis leernyng *and* seing myzt be had, certis, þanne, þouȝ noon opire writing | were of eny goddis com- 68^b
aundementis saue þe seid foorme of x comaundementis, ȝitt men bifore not knowing alle goddis comaundementis, myȝten *and* schulden se hem alle þere in þilk foorme, ȝhe, *and* se in *and* bi þilk foorme þat ech of hem is goddis comaundement. but, certis, þis is openli vntrewe, as experience *and* assaie 10
may þerof be iuge. wherfore it is vntrewe þat bi *and* in þe seid foorme of x comaundementis, men not bifore knowing alle goddis comaundementis, mowe learne sufficientli alle goddis comaundementis, *and* se bi *and* in þilk foorme a foundement *and* grounde þat, *and* whi, ech of hem is a com- 15
aundement of god.

And it has been proved that all God's laws cannot be easily seen and remembered by the Ten Commandments.

Also þat þis be trewe which is afore seid, takun *and* put in þis nowe afore going argument, þat þe seide comoun foorme of þe x comaundementis is noon such foorme þat þerbi *and* þerynne we mowe se, recorde, remembre *and* reporte suffi- 20
cientli as is nedeful to alle cristen men, þe hool summe of goddis comaundementis, may be provid in þis wise: No foorme is sufficient to vs *and* to alle cristen þat þerynne we mowe se *and* recorde, remembre *and* reporte, sufficientli, as oure nede *and* profit askip, þe hool summe of goddis com- 25
aundementis, which foorme schewip not forþ þe hool summe of goddis comaundementis cleerly *and* pleyuli *and* openli *and* listli *and* esily, wipoute ouer greet laboure *and* deluyng *and* digging into it, *and* in vndirmynnyng it derkely *and* laborously. fforwhi how may I se with my bodili ȝe cleerly 30
and sufficientli eny þingis in eny foorme, or in eny þing, which foorme or þing schewip not to my bodili ȝe cleerli *and* sufficientli¹ þe same þingis? as how schulde I se in a myrroure enye þingis openli *and* sufficientli², if þilk mirroure schewid not þe same þingis openli *and* sufficientli? Wher- 35
fore in þe same wise, how schulde I with my resonable ȝe

¹ MS. *sufficientli enye þingis*; *enye þingis* being crossed through.

² MS. *sufficientli wherfore in þe same*

wise; *wherfore . . . wise* being crossed through.

se enyze þingis openli *and* sufficientli þere wherein¹ þe same þingis ben not schewid openli *and* sufficientli? but so it is
69^a no man | may seie, if he wole assaie, þat þe seid comoun
foorme of þe x comaundementis schewip forþ to vs *and*
5 to alle cristen cleerly, pleyntli, openli *and* liztli *and* esili,
withoute ouer greet laboure in deluyng *and* diggyng derkely
and laborosely, þe hool summe of goddis comaundementis
tauzt afore in þe first party of þis book, from þe bigynnyng
of þe iiij^e chapitre into þe eende of þe ix^e chapitre. wherfore
10 nedis folewip þat þe seid comoun foorme of þe x comaunde-
mentis is not such foorme þat perbi *and* perynne we mowe
se, recorde, remembre *and* reporte sufficientli to vs silf *and*
to opire, as nede or oure profite askip, þe hool summe of
goddis comaundementis.

15 And who so wole, who so nyle, at þe ferpest it folewip þat
nouȝwhere nyze þe seid foorme availith to þe seid purpos as
þe vj seid chapitris doon of þe first party of þis book. And
þanne, wherto schulde þe sufficient be leste, *and* þe vnsuffi-
cient be taken, nameli in a purpos so necessarye?

From the Four
Tables God's
laws can be
much more
easily seen and
remembered.

20 [ix^e chapitre]

[F]Adir, I consent wel to þe proof of ȝoure argumentis,
as I must nedis consent; *and* I wondre how moche newe
techers pretenden þat in þe comoun foorme of þe x com-
aundementis ben sufficientli as for oure leernyng *and* remem-
25 bring *and* reporting conteyned alle goddis comaundementis,
Sipen, if alle opire scripturis schulde ceese, it were impos-
sible a man to come bi þe leernyng of alle goddis comaunde-
mentis þoruȝ þilk x wordis of moyses tablis; And þouȝ he
were learned of alle goddis comaundementis ouȝwhere ellis
30 þan in þilk x wordis, ȝitt it were not esy, neipir conuenient,
forto reporte alle goddis comaundementis bi hem; ȝhe, it
were a ful nyze meene to make him forȝete þe moost deel of
goddis comaundementis, if he schulde make his greet atten-
dauce into þe seid x wordis as to be a myrrour in which he
35 schulde profitabli se, recorde, remembre *and* reporte to him
silf *and* to opire þat goddis comaundementis be not for-

The Son assents
to the above
teaching on the
inadequacy of
the Ten Com-
mandments to
comprise all
God's laws
clearly and
sufficiently.

¹ MS. *where in.*

zetten, | but euer wel kunnen, siben þe seid foorme of þo x 69^b
wordis is not to þis purpos so sufficient¹ a foorme, as 3e han
now wel bifore proued. And bi so moche þe rapir he schulde
forzete þe more deel of goddis comaundementis, bi how moche
þe more attendaunce he schulde 3eue into consideracioun of 5
so insufficient a foorme as is þe recording, remembring,
seyng *and* reportyng of þese seid x wordis; fforwhi þere is
no meene which schulde sunner make a man falle from suffi-
cient leernyng, remembring, seing, or reportyng of eny certeyn
þingis, þan is forto leene to a meene as for a sufficient 10
schewer of þe same þingis, which meene not so sufficientli
schewip; And þefore perauenture þe greet apprising of þe
comune seid foorme of þe x comaundementis myzt be bi sleight
of oure enemye; And perauenture it is a cause whi goddis
comaundementis ben so yuel kunne of þe peple as þei ben; 15
And þefore I myzt wondre how euer mowe² þese² techers
diffame god, þat he schulde ordeyne so vnp[ro]fitable³ *and* so
vnsufficient a⁴ foorme⁴ to be oure sufficient foorme forto in it
lerne, knowe, remembre *and* reporte hise comaundementis,
as þei seien þat god it so ordeyned. 20

Even if to the
Ten Command-
ments be added
the teaching of
the Seven
Deadly Sins,
&c., this does
not comprise all
God's law.

Sone, I perceyue wel, bi al þat þou now hast reducid *and*
concludid *and* dryuen forþ oute of myn now afore arguyng,
þat þou vndirstondist wel al þe pippe of myn arguyng; *and*
þefore I am riht glad. Wherefore I schal sette forþ⁵ to þe
same afore proued purpos þese skilis now folewing: If summe 25
men pretenden þat þe foorme of þe x comaundementis is
sufficient doctryne for alle goddis comaundementis, as þei
seien þat it is, whi hangen þei aboute þe same foorme
of x comaundementis suche lose gibilettis as ben þe teching
of vij deedli synnes, þe teching of v wittis, þe teching of vij 30
merciful werkis, *and* opire mo afore in þis pre[sent] ije partye, 70^a
in þe bigynnyng of þe first chapitre, y-rehercid? as þou3 þe
foorme of þe x comaundementis were not in it silf sufficient;
or ellis if þei wolen seie þat þe foorme of þe x comaunde-
mentis is not sufficient for teching, leernyng, remembring 35
and reporting of alle goddis comaundementis, but pilk

¹ MS. *vnsufficient*; *vn* being underdotted.

²⁻² MS. „þese ,mowe, with the marks of
transposition.

³ MS. *vnpfitable*.

⁴⁻¹ MS. *afoorme*.

⁵ MS. *setteforþ*.

focrme of þe x comaundementis, with þe foorme of þe vij
 deedly synnys, and her vij contrarye vertues, and with þe
 foorme of þe v wittis keping, and wip þe foorme of þe vij
 bodili and vij goostli werkis of mercy fulfilling, is sufficient
 5 doctryne at þe fulle for alle goddis comaundementis and for
 al oure vertuose reuling, certis, aȝens þis seiȝng proceden
 alle þe same profis and argumentis which ben afore maad in
 þis ije party, in þe iije and in þe iiije and vij chapitris, as
 mai liztli to þe ensercher be seen. And so þei muste nedis
 10 be compellid for to sette ferþer to alle þese now seid pacchis
 þe articlis of bileue, and þerynne hem to bryng in þe vse
 of þe sacramentis. And also, whanne alle þese schulen be
 þrowe to gider into heepe, for to make of hem an hool suffi-
 cient foorme of leernyng, remembring and reportyng vpon
 15 goddis comaundementis, þis heepe schal not conteyne alle
 þe vertues of goddis lawe; fforwhi where in þis heepe is
 conteynyd þat a man ouȝte forbere vnmesurable or wantowne
 or vncomely lauzyng, or vncomely or vnhonest setting of his
 body, or ouer heuy chere and countenance, or ouer lizt
 20 chere and countenance, which bi resoun schulden not
 bisett a prelate or a reuler? or where in þis heep is conteyned
 þat a man schulde not be ouer myry and ioieful, and ouer-
 moche sportyng? and so of opire poyntis touchid bifore in
 þe first partye, in þe iije table, þoruȝ oute al þe iiije and v^e
 25 poyntis of þe iije table, and her spicis and braunchis.
 70^b Also | þis heepe schal be as long in noumbre of poyntis
 as is þe foorme of þe iiij tablis in þe first party of þis book
 y-tauȝt, fro þe bigynnyng of þe iiije chapitre into þe eende of
 þe ix^e chapitre, or, certis, moche lengir. And þerwip al it schal
 30 be oute of cours, of ioynt, and oute of lipþ, oute of ordre,
 and oute of dewe processe to gider clunprid, þat it schal
 neuer serue to teche, to learne and to remembre and to
 reporte so fair and so esili and so profitabli as schal þerto
 serue þe foorme of þe iiij seid tablis aftir þat þilk foorme be had
 35 a¹ while¹ in haunt and vse of remembring. And ȝitt þanne
 þerof folewip ferþir, bi her owne knowleching, þat þe foorme
 of þe x comaundementis is not in it silf sufficient, forwhi
 not wipoute þe seid loose gibilettis þerto sette, forto teche,

Examples of
 virtues not
 included.

The Four Tables
 teach all God's
 law, and that
 much more
 shortly and
 conveniently
 than the Ten
 Command-
 ments, the
 Seven Deadly
 Sins, &c.

¹⁻¹ MS. *awhile*.

The Third¹
Commandment
is not binding
to Christians.

Proofs that the
Third¹ Com-
mandment is
no longer
binding :
(1) A com-
mandment is
the *whole* deed
or work bidden,
and the *whole*
deed bidden in
the Third¹
Commandment
is to hallow the
Saturday.

To hallow the
Saturday is no
longer binding.
Therefore the
whole Third¹
Commandment
is no longer
binding.

(2) Nothing
was bidden in
the Third¹
Commandment
save to hallow
the Saturday.

To hallow
the Saturday is
no longer
binding.

Therefore
nothing in the
Third¹ Com-
mandment is
now binding.

The first
premises of
these two
arguments are
true; therefore

leerne or remembre goddis comaundementis, which is as now in þis present chapitre oure principal purpos to prove.

fferþirmore, if it be wel arguid *agens* so greet meynteners and so greet glorifiers of moyses tablis, as þat þei so ben is afore rehercid, þei mowe not avoide, assoile or ascape² 5 but þat þe iij¹ comaundement of þo tablis is not to be holden, nepir to be kept, of cristen men; 3he, þat þilk iij¹ comaundement is forboden bi cristis lawe³ to be holden and kept of cristen men. And so her noumbre of x comaundementis, wole þei, nyle þei, is dockid bi oon, and sette into 10 þe nou[m]bre⁴ of ix.

And þat þis be trewe may be provid bi manye weies. first þus: A comaundement, as it is in þis present purpos forto speke of comaundement, is þe hool dede or werke bede to be doon, in þat þat it fallip or abidiþ vndir þe dede of 15 bidding or comaunding, as is open ynouz to se. Also þe iij¹ comaundement of þe x in moyses tablis was forto halowe in eche weke þe satirdaie, as ech man must nedis graunte. þan herupon I argue þus: Al what was bede in þe iij¹ comaundement of þe seid tablis was forto in eche weke 20 halowe þe satirdaie. but so it is þat forto | in eche weke 71^a halewe þe satirdaie is ceesid, and bindiþ not. Wherefore al what was bede in þe iij¹ comaundement of moyses tablis is ceesid, and bindiþ not.

Also þus: no þing was bede in þe iij¹ comaundement of 25 moyses tablis, saue forto in eche weke, or in eny weke, halowe þe satirdaie, in þilk meenyng as for þe satirdaie silf. [but to halewe þe satirdaie]⁵ is ceesid and bindiþ not. Wherefore no þing in þe seid iij¹ comaundement abidiþ and bindiþ. 30

Sopeli, in euereipir of pese ij argumentis, if þe first premiss be trewe, þo ij argumentis concluden and proven her conclusiouns. and þat in euereipir of hem þe first premysse is trewe, I prove þus: If eny opir þing was beden in þe seid iij¹ comaundement þan halewing of þe satirdaie 35

¹ The Anglican Fourth.

² MS. *a scape*.

³ Alongside *iij^s comaundement is forboden bi cristis lawe* is written in the

margin, in a later hand, *falsum dicit*.

⁴ MS. *noubre*.

⁵ but . . . *satirdaie*, an addition from the margin; omission mark before *is* in text.

in a certeyne foorme *and* maner *and* ping making *and* perteynyng nedisli perto, pilk ping coupe be toolde *and* assigned; but no man canne it assigne, *and* seie what it is or was, bi eny witnessing of holi scripture. Wherefore no such ping is or was.

the conclusions are true.
For nothing other than the hallowing of the Saturday can be pointed out as bidden in the Third¹ Commandment.
And the hallowing of the Saturday is the only thing bidden in the Third¹ Commandment, as the hallowing of a certain day is the only thing bidden in other commandments of hallowing.

5 Also in lijk maner was pilke iij¹ comaundement zouun forto in eche weke halewe þe satirdaie, how þat comaundement was zouun forto in eche zeere halowe þe first daie of þe vije monþe, And how was zouun comaundement forto halewe þe x daie of þe same monþe, And how was zouun
10 anopir comaundement forto halewe þe xve daie of þe same vije² monþe,² as apperip to se for maundement of þe satirdaie, exodi, xx^e chapitre,³ And for þe iij⁴ opire now rehercid maundementis of halewing to be maad 3eerli in þe vije monþe, leuiticus, xxii^e chapitre⁵; except þat þe halewing of
15 þe satirdaie was in his degree gretter, as apperip in þe text, exodi, xvj^e chapitre,⁶ for þat þe satirdaie þei schulden halowe so moche þat þei schulden not dizte eny mete in seeþing or roosting it bi fier, which makip no diuersite in þis present purpos. but so it is þat þe now rehercid
20 comaundement forto in eche zeere halowe þe first daie of þe vije monþe, had no more in him but þis halowing of pilk
71^b daie | to be doon in eche zeere, with purtenauncis withoute. which pilk halowing so bede myzt not be doon. Wherefore neipir þe iije¹ comaundement of moyses tablis had eny more
25 or opire þan þe halowing of þe satirdaie to be doon in eche weke, with hise purtenauncis withoute which pilk halowing so bede myzt not be doon, And þerfore whos bidding makip not a newe or a dyuers bidding fro þe principal bidding, but fallip vndir þe principal bidding. Wherefore, sipeþ pilk oon
30 þing, which is þe seid halowing of þe satirdaie, is ceesid, al is ceesid *and* bindip not which was in þe seid iije¹ comaundement; euen as, for þat al is ceesid which was in þe opire seid comaundement of halowing þe first daie of þe vije monþe, al pilk comaundement is ceesid, *and* bindip not.

Therefore the commandment to hallow the Saturday is no longer binding in any respect.

35 Confirmacioun herto is þis: If it myzt be seid *and* holde þat þe seid iije¹ comaundement in moyses tablis now is

The old commandment to hallow the

¹ The Anglican Fourth.

³ vv. 8-11.

⁴ MS. *ijje*.

²⁻² MS. „monþe *vij*”, with the marks of transposition.

⁵ vv. 24 ff.

⁶ v. 23.

Saturday is no more binding than the old commandments to hallow the fifteenth day of the seventh month, &c.

(3) The whole of a simple thing (i. e. of a thing formed of one thing only) ceases, if that thing of which it is formed ceases.

And the Third² Commandment is formed of one thing only, viz. the hallowing of the Saturday.

And something of the Third² Commandment, viz. the hallowing of the Saturday, has ceased.

Therefore, since the hallowing of the Saturday has ceased, the whole of the Third² Commandment has ceased.

The second premise of this argument is true, and therefore the conclusion is true.

For nothing other than the hallowing of the Saturday forms the Third² Commandment.

And the hallowing of the Saturday is one simple thing.

And this hallowing of the Saturday has ceased.

and bindip, folewip to be seid *and* holde *pat* ech comaundement in þe lawe of moyses forto halowe eny daie 3eerli in eny monþe of þe 3eere, abidip now *and* bindip. 3he, *and* bi lijk skile ech comaundement in þe lawe of moyses forto fast 3eerly in certey[n]¹ daies of þe monþe abidip now *and* 5 bindip, which is tau3t to be vntrewe bi poul in his epistle to galathies,² *and* which is a3ens oure catholik feip.

The iije^e argument into þis present principal purpos is þis : Whanne euer eny þing is symple *and* sengle, not maad of a resonable soule, þat is to seie, not compowned *and* maad of 10 dyuers parties, if eny of þo þingis in it ceesip, al þe hool þing ceesip. but so it is þat þe seid iije³ comaundement in moyses tablis is symple *and* sengle, þat is to seie, not compowned *and* maad of manye or of suche seid dyuers parties, but being oon symple þing in it silf. *and* 3itt sumwhat is to 15 be seid þat ceesip of þe iije³ seid comaunde|ment, as no man 72^a may seie *perto* nay. Wherefore folewip *pat* alle⁴ pilke iije³ comaundement ceesip, siþen he hap no partye which schulde ceese while his opire party abidip.

Certis, if þe ije^e premisse of þis argument be trewe, þis 20 argument provip vndoutabli þe entent into which he concludip. And þat pilk now seid ije^e premysse is trewe, y proue þus : If þe þing of pilk seid iije³ comau[n]dement⁵ in moyses tablis were maad of manye or of dyuers þingis or of dyuers parties, þei coupē *and* my3ten be assigned *and* seid which 25 þei ben or were. but, certis, no þing can be seid which was in pilk iije³ comaundement opire þan halewing of þe satirdaie. *and* al pilk halewing of þe satirdaie is not but oon hool þing, not maad of enye opire partye which is opir þan halewing of þe satirdaie ; no more⁶ þan eny of þe opire bifore rehercid 30 comaundementis of halewing opire daies in the 3eere was maad of eny partie opire þan þe halewing of pilk daie in þe 3eere. Wherefore þe seid ije^e premysse is trewe. *and* herwip is trewe *pat* al pilke halewing of þe satirdaie is eendid, passid *and* ceesid. Wherefore alle pilke iije³ comaundement in 35

¹ MS. *certey*.

² Especially chap. ii, vv. 16-21; chaps. iii and v.

³ The Anglican Fourth.

⁴ *alle*, overwritten.

⁵ MS. *comaulement*.

⁶ MS. *nomore*.

moyses tablis is eendid, passid *and* ceesid. Or ellis I may argue þus: if þe iije¹ comaundement in moyses tablis abidip in al, or in sum partie, þilke comaundement was maad of sum partye being a dede which was opire þan þe halewing of þe satirdaie, or dede perteynyng into it, which party now abidip. but so it is þat þilke iije¹ comaundement had noon suche party. Wherefore noon suche party of him now abidip.

Therefore the Third¹ Commandment has ceased.

If the Third¹ Commandment had not ceased, some part other than the hallowing of the Saturday would still exist.

But no such other part exists.

Further proof that the second premise of the third argument is true:

A thing made of its *general* and its *special* is the same as a thing made of its *special*.

Also into proof of þe ije^e premisse I may argue þus: No ping is maad of a general *and* of his special sett to þilke general; forwhi nō ping is more of hem boþe so sett to gider þan is þe same symple *and* syngle special, withoute eny composicioun of him *and* | of his seid general, as of ij parties.

As if I seie in latyn þus, 'animal homo,' in þat² I seie no more³ þan if I seid þus, 'homo.' If I seie 'a quyck body man,' I seie no more³ þan if I seid 'a man.' 'Colour whiȝtnes' is no more³ or opire þan is 'whiȝtnes'; 'beest asse' is no more³ or oper þan is 'asse'; 'moving rennyng' is not ellis þan 'rennyng', *and* is not maad of moving *and*

of rennyng, as of ij parties, *and* þat for as moche as moving is general to rennyng, *and* rennyng is special to moving. And whanne þe special is sette to his general, þe special drawip *and* streineþ þe general fro his generalte into þe specialte of þe drawer, *and* makip þe general as þere to be noon opire þan þe same special drawer is, As logiciens knowen wel, *and* as resoun in þe now putte ensaumplis wel schewip.

This first premysse in þis wise maad, y sette þerto þe ije⁴ premisse þus: but so it is þat if in þe iije¹ comau[n]dement⁵ of moyses tablis, eny ij þingis being dedis of halowing coupen be assigned to be comaundid, þei schulden not be opire þan þis special (þat is to seie, forto halewe þe satirdaie, with his pertynent dedis making it) and þis⁶ his general (forto halewe a daie in þe weke, or forto halewe a daie or a tyme). Wherefore of pese tweyne, þat is to seie, of þis now seid general *and* of þis also spokun special sette to him, is no more,² neipir opire had, þan is þilke same special in it silf. And

The Third¹ Con mandment made of its *general* (i. e. the hallowing of any day) and its *special* (i. e. the hallowing of the Saturday) is the same as the Third¹ Commandment made of its *special*.

¹ The Anglican Fourth.

² MS. *þat þat*; the second *þat* being underdotted to denote deletion.

³ MS. *nomore*.

⁵ MS. *comaundement*.

⁶ MS. *þis is*.

⁴ *ije*, overwritten.

Therefore, since the hallowing of the Saturday has ceased, the Third¹ Commandment has ceased.

This rule of the general and its special proves the fallacy of doctors, when they argue that the Third¹ Commandment is partly law of nature, and partly ceremonial law.

þan ferþir: siþen þilk special, which is halewing of þe satirdaie, or to be doon in þe satirdaie, is fully eendid *and* ceesid, al þilk iij^e comaunderment is fully eendid *and* ceesid.

And herbi is inþroued wel þe seying of manye greet *and* 5 famosse writers in þis mater: þat þilke iij^e comaunderment was sumwhat of lawe of kinde, *and* sumwhat positive cerymonial. ffor whi þerynne þei musten meene þat oon partye of þilk iij^e comaunderment was of lawe of kinde, *and* þe | opire 73^a partye was. positive cerymonial. And, certis, þilk partye 10 which was lawe of kynde was not but a general such as is now here rehercid, to whom þe positive cerymonial was a special, which was þe halewing to be doon in þe satirdaie. Wherefore þei musten graunte þat of þe general *and* of his special putte to him was maad þe iij^e þing dyuers from þe 15 special, which is vntrewe, *and* now bifore inprovid. Redili, bi lijk skile, alle þo doctouris *and* alle þat folewen hem schulden holde þat alle þe comaundermentis of halewing daies in þe 3eere, *and* alle þe comaundermentis of fastyngis, *and* alle þe comaundermentis of preesthode, 3ouun in þe lawe of 20 iewis, 3he, *and* alle þe comaundermentis of cerymonies þanne 3ouun, abiden now in tyme of þe new testament. fforwhi in eche of þilk comaundermentis we mowe fynde sum general being of lawe of kinde, to which general is sett his special positive or cerymonial. And 3itt ferþir: if þe iij^e seid 25 comaunderment abidiþ noon opir wise þan abidiþ eny opir comaunderment in moyses lawe of halowing, or of fasting, or of eny opir iudicial or cerymonye doing, forsoþe, it is ynouz for þe purpos which I entende vpon þe seid iij^e comaunderment, þat forto speke in verry trewe speche, wipoute figura- 30 tive speche, *and* wipoute vnpropre speche, þilke iij^e comaunderment is not *and* bindiþ not; 3he, not abidiþ or byndiþ, as bi vertu of goddis comaunderment bifore maad, more þan þe comaunderment for to ete þe pascal lombe, *and* þe comaunderment forto halewe þe first daie of þe vije monþe, 35 *and* þe comaunderment forto not were a cloop maad of lynne *and* of wolle, *and* þe comaunderment forto not eere londe wip an hors *and* asse couplid to gider, abiden now *and* binden.

¹ The Anglican Fourth.

If eny man wole blundre ferpir in pis mater, as summe doon, forto seie *and* holde pat pe seid iije¹ comaundement of moyses tablis abidip now in pe ping *and* dede signified bi 73^b pilke comaundement, Certis, if he meene *and* seie pat pilke 5 iije¹ comaundement abidip noon opir wise pan in pe ping which was signified bi it, he grauntip myn entent. fforwhi he in so seiying meeneþ pat oonli pe ping which was signified bi pe comaundement abidip, And if oonli perof pe ping signified abidip, certis, pe maundement abidip not²; forwhi 10 azenward, if pe maundement abode, it were trewe pat not oonly pe ping signified abode.

Also no ping abidip as for pe abiding of anoper ping, but if pe opire ping be it fully, or a party of it. but so it is pat pe ping signified is not pe hool ping comaundid in moyses 15 tablis, neipir is eny party of it, as is open ynouþ. Wherefore folewip pat³ bi pe abiding of pe ping signified, neipir abidip pe hool ping which was comaundid, neipir eny party of it comaundid. And forto graunte pis is forto graunte pat treuli *and* verrily *and* formali to speke, pilke iije¹ comaunde- 20 ment is not, *and* pat to it we ben not bounde. fforsope, if we schulden graunte *and* holde pat noes schip is now *and* abidip, in propir maner of speche, for pat pe ping which noes schip signified abidip now *and* is, we were wondirly ausid. And perfore I aske of pee: whi grauntist pou not, wipoute 25 significative speche, which is not to oure present purpos, pat noes schip is, sipeþ pe ping signified bi it is? pou mayst not ȝeue oper cause pan pis: for pat pe ping signified bi noes schip is not pe hool schip in it silf *and* in his being, neipir is eny partye of it. Wherefore bi lijk skile, sipeþ pe 30 ping or dede signified bi pe halewing of pe satirdaie is not pilke halewing in it silf, or in his being, neipir is pe maundement perof, neipir is eny party of pilke halowing or of pilke maundement, pou ouztist feele *and* holde pat pe seid halowing of pe satirdaie, as it was comaundid, is not, neipir pe 74^a comaundement perof is; | pouþ pe ping which was signified perbi be now *and* is.

If only the thing signified by the Third¹ Commandment remains, the Third¹ Commandment itself does not remain.

And the thing signified by the Third¹ Commandment is neither the whole thing, nor any part of the thing commanded by the Third¹ Commandment.

Therefore the abiding of the thing signified by the Third¹ Commandment does not mean that the Third¹ Commandment itself remains.

The fact that the thing signified by the Third¹ Commandment may remain, does not mean that the Third¹ Commandment remains; any more than Noah's ship remains, because the thing signified by it remains.

¹ The Anglican Fourth.

² After *not*, the MS. has *forwhi azenward* if pe maundement abidip not;

forwhi . . . not being underdotted to denote deletion.

³ MS. *pat as*.

[x^e chapitre].

Even if it be granted, for the sake of argument, that the Third¹ Commandment has two parts, one natural law, and one ceremonial law, yet the whole Third¹ Commandment has ceased, and is no longer binding.

A thing made of two parts lasts no longer as a whole than one of those two parts.

E. g. a house, made of walls and roof, lasts no longer as a house than the walls or the roof.

The Third¹ Commandment, even if it had two parts, would last no longer than one of those parts.

For the one part is not the whole thing made of two parts.

E. g. the roof or the walls is not the house.

And one part of the Third¹ Commandment is not the whole Third¹ Commandment.

[F]Erþirmore, þouȝ it were trewe þat þe seid iije¹ comaundement in moyses tablis had two parties, oon moral in lawe of kynde, and anopir positive cerymonial, which is now bifore proued to be vntrew²; zitt I schal proue þat pilke 5 iije¹ comaundement is not now, neipir byndip now, ȝhe, þat pilke iij¹ comaundement is reuokid, ȝhe, and forbode to cristen men, aftir teching of seynt poul in his epistle to galathies.³

And herto I argue þus: No þing, namelich not hauyng 10 lijf, which is maad of two parties to gider had and abiding, dureþ lengir tyme þan his boþe parties duren with him; but whanne euer eny of þo ij parties ceesiþ to be, þe hool þing of hem boop maad ceesiþ to be: as, siþen an house is maad of þe wallis and of þe roof, it may not be seid þat þe house 15 duryþ lenger þan whilis with him boop þe wallis and þe roof duren. And also soone as þe roof, which is oon party of þe house, abiding þe wallis, is takun aweie, so soone it is to be seid þat pilk house dureth no lengir. but so it is þat þe iije¹ comaundement in moyses tablis was maad of ij 20 parties,⁴ afore rehercid in þe vj chapitre of þe ij party; of which ij parties þe oon is reuokid bi cristis lawe, ȝhe, and forboden to cristen men bi cristis lawe, as it is pere afore in þe seid vj chapitre allegid. Wherefore nedis folewip þat it is to be seid þat pilke iije¹ hool comaundement of moyses tablis 25 is not now; but pilk hool comaundement in his ful hoolnes is reuokid, ȝhe, and forboden. þis purpos may be confermed also þus: It is neuer to be seid þat þe oonli party of a þing is þe same þing; as it is not to be seid þat þe roof only, being withoute þe wallis, is an house, or þat þe wallis oonly, 30 being withoute þe roof, is an house. But so it is þat now, in þe tyme of þe new lawe to cristen men, abidip | oonly þe 74^b first party wherof þe iij¹ comaundement of moyses tablis

¹ The Anglican Fourth.

² Pt. II, chap. ix, p. 152. Cf. what is said on this subject in Pt. II, chap. vi, pp. 128 ff.

³ Especially chaps. ii. 16-21, iii, v.

⁴ The hypothesis that it is made of two parts has been proved untenable. See above, l. 5, and note 2.

was maad; and þat withoute þe secunde party, which is
 reuokid and brouȝt to nouȝt. Wherefore it is not to be seid
 þat þis first seid party is þe iije¹ comaundement of moyses
 tablis. and so no man on lyue may awoide or asoile but þat
 5 þe iije¹ comaundement of moyses tablis is not, And [þat]²
 it is not now to vs in charge, no more þan is now to vs in
 charge þe preesthode or dekenhode of þe Jewis lawe. and
 so folewip þat þe glorifyng of þilk tablis is lassid and
 dymynusched more þan þe glorifiers in her speking know-
 10 lechen. Certis, bi þis opinioun ȝens which I argue here,
 euen as þe keping of þe sabot daie in þe oolde lawe had
 withynne him a þing of lawe of kinde and anopir þing posi-
 tive cerimonyal, as is in þe vj *chapitre* bfore schewid³, so
 þe preesthode of þe oolde lawe had wipynne him suche ij
 15 þingis. ffor whi þat þere schulde be preest forto teche and
 exorte þe lawe ȝouun fro god, which euer þilk lawe were, or
 hapened to be, ȝouun fro god, doom of resoun and þerfore
 lawe of kynde wole, as wel as þat men at sum while take
 leiser forto be contemplative, and forto preise and preie.
 20 and þat þe preestis schulden be in þis wise, or in þilk wise,
 araied, or in þis wise, or þilk wise, haue her bodily suste-
 nauce, was pure positive and cerymonial. Wherefore, sipeþ
 þe first party of preesthode, which is moral in lawe of kynde,
 abidiþ now þe same in þe newe lawe as it was in þe oolde
 25 lawe, þou muste nedis graunte þat þe precept of god vpon þe
 oolde preesthode in þe oolde lawe abidiþ now in þe newe
 lawe, if þou graunte þat þe precept of god vpon þe sabot in
 þe oolde lawe abidiþ now in þe newe lawe. And if þou
 muste nedis graunte þat þe precept of god vpon þe oolde
 30 preesthode is not now, for so it is seid, ad hebreos, þe vije⁴
 75 *chapitre*,⁴ where | it is seid in sentence þus: þat ‘nedis
 muste þe oolde lawe be translatid and chaungid, sipeþ or
 whilis þe oolde preesthode is translatid and chaungid’, þou
 must nedis folewingli seie and graunte þat þe precept of god
 35 vpon þe oolde sabot is not now. And þan ferþir þus: þe
 precept of god vpon þe oolde sabot is not now, and þe pre-

The hallowing of
 the Saturday is
 no more binding
 now than the
 laws of the Jew-
 ish priesthood.

Therefore the
 Third¹ Com-
 mandment on

¹ The Anglican Fourth.

p. 152.

² MS. *þan*.

⁴ v. 12.

³ pp. 128 ff. See also Part II, chap. ix,

the hallowing of the Sabbath is no longer binding.

If the hallowing of the Saturday is still binding, then the old ceremonial laws for praying and fasting are still binding.

If we do not hal-
low the *Saturday*,
we do not keep
the Third¹ Com-
mandment, how-
ever well we
may hallow the
Sunday.

St. Augustine
teaches that the
Third¹ Com-
mandment is not
binding for
Christians,
though they
should take heed
of what it signi-
fies.

The Third¹ Com-
mandment is
forbidden to
Christian men.

cept of god vpon þe oolde sabot is not ellis þan þe iije¹ precept conteyned in moyses tablis; it folewip nedis þat þe iije¹ precept conteyned in moyses tablis is not now.

In lijk maner may ful strong argument be maad þat þe precept of god in þe oolde lawe, þat men schulden preie in 5 such a certeyn² cerymonial maner, and þat þei schulden faste in certeyn cerimonial maners, abiden ȝitt in þe newe lawe, if it is to be grauntid þat þe oolde precept of halowing tyme in a certeyn cerimonial maner abidiþ now.

Also ferþer þus: siþen þe iije¹ precept of moyses tablis 10 lymyth and byndith into a certeyn special daie to be wekely halowid, which is þe satirdaie, it folewip nedis þat þilk iije¹ precept is not kept of vs, but if we halowe wekely þe satir-
daie, how euer weel we halowe þe sundaie in stide of it.

Now alle suche men whiche dare not truste to doom of 15 resoun, where þat resoun hap place, þouȝ þei se it as cleerly bi resoun as þei seen what is white or blacke wip her ȝen, I remitte into þe writing and witnessing of seynt Austyn, which is sette in þe comoun glose,³ exodi, xxxiiij chapitre,⁴ where he seiþ pleynly þat þis comaundement of moyses 20 tablis, which is of þe halidaie, is not comaundement to cristen men, þouȝ alle þe opire ix be comaundementis to cristen men; but cristen men schulde take hede to þe þing which þilk comaundement maad to þe Jewis bitokenep mystily, þat is forto haue mynde of þe euerlastyng blisse to 25 come, and to be had of cristen men in heuen.

And redili, if aftir seynt Austyn þere, þe seid comaunde-
ment, | which ȝe rekene here to be þe iije¹ comaundement 75^b of moyses tablis, is eendid and ceesid wip þe state of Jewis, and is not bede to cristen men (And open it is to clerkis þat 30 alle þo comaundementis ȝouun to Jewis, which ceesen with þe ceesing of Jewis state, ben forboden to cristen men, as is open, actis, xv chapitre,⁵ And bi poul in his epistle to gala-
thies)⁶; it folewip þat not oonly þe seid iije¹ comaundement

¹ The Anglican Fourth.

² MS. *certeyn a.*

³ The *Glossa Ordinaria* of Walafrid Strabo (d. 849), expounding the Scriptures, and commonly accompanying copies of the

Vulgate.

⁴ v. 21.

⁵ vv. 24-9.

⁶ Especially chaps. ii. 16-21, iii, v.

ceesip, and is no comaundement to cristen men, but also pat it is forboden to cristen men.

Manye opire fantastik fyndingis and feynyngis ben ren-
nyng vpon pese tablis, of whiche summe ben good to be
5 rehercid into pe abatyng and discumfityng of her ouer
moche glorifiers. pe comune holding of suche newe seid
glorifiers is pat pilk tablis weren so disposid pat in pe first
of hem weren writen pe ² pre ² first ¹ comaundementis, and in
pe ij^e table weren writen pe vij³ opire; as pat pese two
10 tablis weren so wiseli disposid bi god him silf pat in pe first
of hem schulde be conteynynd po comaundementis which
dressen vs toward god immediatly, and in pe ij^e table
schulde be conteynynd po comaundementis which dressen
vs toward oure neizbore immediatli. And zitt, whanne al
15 pis is seid, and so solempnely prechid, writen and denouncid,
pe contrarye is founden trewe bi experience. ffor pe same
two tablis of stoon which moyses had in pe mount of synay,
haue ben openli and certeynli seen and redde pat of po x
comaundementis v weren in pe first table writen, and v weren
20 in pe ij table writen, as rehercij pe maistir of stories ⁴ vpon
pe xx chapitre of exodi. Also pilk same comaundement
which aftir austyn is not but oon and pe first comaunde-
ment, origene seip and holdip pat it is tweyn; and pilk
tweyn last comaundementis which austyn seip to be tweyn,
25 origene seip to be oon. Neuerpeles Josophus, a ful woipy,
76^a witty and myzty Jewe, lyuyng in | pe tyme of crist and of
pe distroiyng of Jerusalem, writip pat he sawe pe bope tablis,
and pat v comaundementis weren in pe oon, and v in pe
opire, And pat pilk tweyn last which we rekenen for tweyn,
30 weren not but oon; and pilk which we rekenen as for oon
and pe first, was tweyne.⁵

Also if pei bere god on honde pat bi greet avise and greet

It is false to assert that in the First Table of Moses were the first three ¹ commandments, dealing with our duty towards God; and in the Second Table of Moses were the other seven ² dealing with our duty towards our neighbour.

Moses distinctly says there were five commandments in each table.

Doctors disagree as to whether what Pecock terms the 'first' commandment is one or two; and as to whether what Pecock terms the 'ninth' and 'tenth' commandments are one or two.

¹ The first four of the Anglican reckoning.

²⁻² MS. *pre pe*.

³ The last six of the Anglican reckoning.

⁴ Petrus Comestor (d. 1178), author of the *Historia Scholastica*, dealing with sacred history from the Creation down to

the events recorded in the Acts—'unde per excellentiam Magister historiae scholasticae appellatus est.' See Migne, *Patrologiae Cursus Completus*, tom. 198,—*Historia scholastica eruditissimi viri Magistri Petri Comestoris*, pp. 1051-2.

⁵ See Notes; also p. 118, note 5.

If one table deals with our duty towards God, and the other table with our duty towards our neighbour, there is no provision for our duty towards ourselves.

wisdom he so wiseli disposid, as þei seien, þe ij tablis, þat in þe first ben þo comaundementis which rewlen vs toward god immediatly, *and* in þe secunde table ben þo comaundementis which rewlen vs toward oure neiȝbore immediatly, where is þe wijse disposicioun of god þat in þese ij tablis 5 ben comaundementis rewling a man toward him silf immediatly? siþen ful greet hardnes bifallip to a man forto reule him silf dewly to him silf *agens* glotonye, leccherye, veyn glorye *and* inpacience,¹ And god biddip vs ful earnestly to avoide glotonye², veyn glorye *and* inpacience, as he biddip vs 10 to avoide fals witnesse *and* coueiting of oure neiȝboris good. Or ellis if þou seie þat þe comaundementis forbeding glotonye, veynglorye, inpacience, ben conteyned in þe seid ij tablis, þanne folewip þe contrarye to her owne seingis; fforwhi þanne folewip þat þe first table serueþ not oonly forto dresse 15 vs toward god immediatly, *and* þe secunde servip not oonly forto dresse vs toward oure neiȝboris immediatly; fforwhi boþe of hem, or oon of hem, *seruyþ* also to rewle vs toward vs silf immediatly. And so bi skile of þilk ij dressingis, god myȝt not be movid resonabli *and* sufficiently to make oonly 20 two tablis.

And so, sone, þou maist se þat manye þingis ben feynid aboute þe x comaundementis of moyses tablis, which ben not trewe, or at þe leest which ben lacking her groundingis; *and* alle þat lacken her groundingis ouȝten to be taken as 25 feynnyngis *and* wilful forgingis.

[x^{je} chapitre]

Why did God] give the Ten Commandments to the Jews, if they are insufficient?

[B] Ut, o fadir, oon þing I wolde wite in pis mater: ffor 76^b what entent ȝaue god to þe iewis þilk foorme of x comaundementis in moyses tablis, siþen it is so þat þilk foorme is not 30 sufficient doctryne of alle hise comaundementis, neiþir sufficient reportacioun *and* sufficient remembraunce of alle hise comaundementis, þouȝ þei be ouȝwhere ellis fully learned?

One might ask also why the Apostles made the Creed, if its doctrine is insufficient.

Sone, I myȝt aske of þee *agenwarde* whi þe apostlis, or ellis whi prelatys of þe chirche aftir þe tyme of þe apostlis, 35 foormeden þe comoun crede of aticlis of bileene *and* bitoken

¹ See above, p. 105, note 3.

² MS. *glotonye*, seemingly altered to *glotenyne*.

it to þe peple, siþen þilk foorme of articlis is not sufficient doctryne of alle articlis *and* poyntis of þe feiþ, which boþe symple men *and* bettir leerned men ben bounden openly to bileue? Certis, sone, loke what answere þou schuldist ȝeue
 5 to myn now moued questioun to þee, *and* a¹ lijk¹ answere ouȝte be ȝouun to þi questioun now mould to me *and* askid of me.

Neuerþeles, for þilk answere to þese boþe questiouns to gidere, I may procede *and* seie þus: A wombe which hap be
 10 long tyme fro mete may not sodeinly be replenischid, *without* greet hurte *and* vnbroking of þe mete so receiuid; ȝen which han ben long tyme in derknes mowe not sodeinli come to greet *and* moche lizt, *without* greet hurte of þe same ȝen; *and* þerfore þei must be fed wiþ litil in þe bigynnyng,
 15 til þei bi þilk litil be customed *and* ablid to receyue þe grettir; as crist schewiþ *and* techiþ of his newe callid to him apostlis *and* disciplis ful fair, ful curteisely *and* resonabli, *matthew*, ix chapitre,² *and* luke, v chapitre,³ where crist bi hise newe disciplis seid þus: 'wheþir þe sones of þe spouse
 20 mowe morne how long þe spouse is wiþ hem? soþeli, daies schulen come whanne þe spouse schal be takun aweie fro hem, *and* þan þei schulen faste.' And sumwhat aftir⁴ þere⁴ þus⁵: 'neþir men putten newe wyne into oolde botels, ellis þe botels ben broken *and* þe wyne [is sched].'⁶

When nourishment has been long withheld, the stomach must be accustomed to it gradually. Similarly the eyes must be accustomed gradually to the light.

Christ shows the importance of adapting the teaching to the taught.

* * * * *

¹⁻¹ MS. *alijk*. ² v. 15. ³ v. 34.

⁴⁻⁴ MS. *þere* *aftr*, with the marks of transposition.

⁵ Matt. ix. 17; Luke v. 37.

⁶ There is a gap here. A new gathering, of six leaves only, instead of the usual ten, begins at this point, and probably the two outer double leaves are missing. The catchword, 'is sched', fol. 76^b, does not correspond with the first words of fol. 77^a.

The numbers after the 'signature' letter are cut off, so unfortunately give no help here. The sense does not run on consecutively, and the matter is different. Before the gap, the Father is speaking of Christ's adaptation of the teaching to the taught. After the gap, the Son is advising the Father not to cast his pearls before swine.

For collation of MS. and discussion of gaps, see *Intro.*, Section I, A.

The Son advises
the Father not to
cast his pearls
before swine.

To God all
things are
possible, and,
with His help,
Pecock hopes to
turn the people
from their
slavish adher-
ence to old and
insufficient
teaching.

| *and* experiencis which I haue had in opire maters þan is 77^a
þis. it were good þou forto in þis mater be stille, namelich
for, as it seemeþ, crist meened *and* counseilide suche dis-
crecioun to be had, *mathew*, vij chapitre,¹ whanne he seid
þus: 'Nil 3e 3eue holy þing to houndis, neipir caste 3e 3oure 5
margaritis bifore swyn, leest perauenture þei diffoulen hem
wip her feete, *and* þe houndis be turned, *and* al to tere you.'

O, sone, if I haue bi strengþe of resoun noon opire hope
þan þat þe peple were aȝens þis purposed mater so obstynat
and so vnouercomable *and* vnaȝendressabli hardid as þou in 10
þyn arguyng pretendist, I wolde *and* ouȝte in þis mater to
holde me styлле *and* cloose. but, for as moche as bi certeyn
evidencis I haue hope of þe bettir side *and* of þe gracioser
lott, perfore I am movid þus, if þe peple be so vndisposid
pat þei louen so vndiscreetly her oold wones *and* derknessis 15
more þan liȝt; ȝitt if þei be not vnrecouerabli dressable,
þouȝ to so redresse happily longiþ sum labour, it is þe more
nede forto labore þat þei come from pens oute, in happis þat
god wole sette to his honde *and* worche in hem what is not
in my power to wirche; ffor whi crist seiþ, luk, xvij 20
chapitre²: 'what is impossible anentis men is possible
anentis god'; *and* mark, in þe x chapitre³: 'Alle þingis ben
possible at god'; *And* also poule seiþ, ad Romanos, ix chapitre,⁴
pat 'helpe or saluacioun is not of a⁵ willer,⁵ neipir of a renner,
but of god a rewer, or of mercy a doer'. *And* perfore my 25
part *and* deel I ouȝte to wirche, *and* what longiþ to me in
þis mater I wole do, whilis in me restiþ þis seid hope. *And*
al þe remenaunt I schal bitake *and* commytte to god, þat he
þerynne do as his lust is. But þis dare I wel seie: who euer
wole holde þe contrarie of þis party, which party in þis 30
present purpos I holde, aftir þat he hap herd *and* conceyued
þe euidentis making for my party, *and* wole not avowe *and*
warante forto assoile þe euidentis which I haue brouȝt forþ |
for my party, he may not excuse him but þat he is in þat 77^b
obstynat to resoun, to liȝt, *and* to troupe, *and* more froward 35
þan longiþ to eny resonable cristen man to be, *and* þat he
loueþ more derkenes þan liȝt. *And* perfore asoile he cleerly

¹ v. 6.² v. 27.³ v. 27.⁴ v. 16.⁵⁻⁶ MS. *awiller*.

þe seid evidencis þat I may cōsente to him ; or ellis if he may not hem cleerli assoile, consente he to me, or ellis knowleche he *him* silf to be such as he is.

fferþirmore, o my sone, I may not leue vnconsiderid *and* 5 vntobepouztvpon¹ how worschipful, how fair, how honest *and* according it were to alle cristen peple, namelich to clerkis, *and* speciali to clerkis of dyuynite, forto haue *and* knowe a ful foorme at þe leest vpon alle þe biddingis *and* forbodis of god to man, *and* endentid² bitwixe god *and* man ;
10 And if a fuller foorme be had of hem vpon alle þe vij maters named bifore in þe iiij^e chapitre of þe bifore going first party, in which vij maters is comprehendid oure cristen religion, bi whos keping cristen men schulen be trewe cristen *and* trewe seruauantis of god, *and* schulen enherite
15 perpetually þe kingdom of heuen, moche more according honest[e]³ *and* fairenes is þerbi had to þe seid cristen men, *and* specialy to alle in dyuynite leerned men ; And ellis contrary inhoneste, schame *and* reprove may be dradde forto be dewe to hem. wherfore, or þe fynding of þis foorme of
20 iiij tablis, þe, þe fynding *and* þe tracyng of þis foorme of vij maters, as it is ladde forþ in my writingis, muste be founde, had *and* allowid of cristen clerkis, namelich of dyuyne clerkis, or summe opire foorme like to þis, or bettir þan þis is, nameliche for greet wittid *and* leerned lay men,
25 or at þe leest for clerkis of dyuynite. *and* ellis I can not witte but þat þe scole of dyuynite schal ligge lengir in an inconuenient, of which it were biseemyng þat it schulde be
78^a cleene *and* free ; *and* | moche swete deuocioun *and* ful moche honest occupacioun *and* fair laboure of mennys wittis aboute
30 god, hise benefetis, *and* hise lawis, schal be lette falle *and* lost ; *and* þo same wittis schulen be bisette aboute fleischly *and* worldly occupaciouns more þan nede askip, *and* þerbi schulen be brouzte forþ manye nedis aboute þe worlde, which ellis schulde not growe into suche nedis, as I touche in opire
35 writingis.

And to explain to them how the Four Tables comprise all God's laws.

¹ MS. *vnto be þouzt vpon*.

² MS. *ententid*, altered to *endentid*.

³ MS. *honest*.

[xij^e chapitre]¹

If the Ten Commandments are insufficient, why did Christ command the rich man, if he desired eternal life, to obey them?

[F]Adir, bi weie of leernyng I myzte argue azens zou pus : It is writen, *mathew*, xix^e chapitre², and in luk, xvij^e chapitre³, þat 'oon ryche prynce came to Jesu, and seid to him : 'Good maistir, what schal I do þat I haue euerlastyng 5 lijf?' And Jesus answerid þus : 'If þou wolte entre to lijf, kepe þou þe comaundementis'. he seid to Jesus þus : 'which comaundementis?' And Jesus seid : 'þou schalt not do mansleyng. þou schalt not do auoutry. þou schalt not do þeft. þou schalt not seie fals witnessing. worschip þou þi 10 fadir and þi modir. and þou schalt loue þi neizhore as þi silf.' and lijk sentence of þe same story is luk, xvij^e chapitre.³ Now I argue þus : þis man which came to Jesus askid of Jesus a sufficient foorme of lyuing, and a sufficient foorme of alle goddis comaundementis, as is open ynouȝ ; forwhi 15 noon gouernaunce bringiþ a man to heuen saue þilk gouernaunce which is sufficient. And Jesus remyttid and sent þis man oonli into þe foorme of þe x comaundementis taugt in moyses tablis. wherfore folewip þat Jesus answerid not þis man sufficientli to þis mannys entent, and so Jesus 20 deludid or disceyuid þis man so asking ; or ellis þe foorme of moyses tablis into which Jesus sente þis⁴ man was sufficient foorme for þis mannys entent, which entent was to haue a sufficient reule of lyuing, which reule may not be sufficient, withoute sufficient doctrine of alle goddis comaundementis. 25

Christ bade the rich man keep all God's commandments, not simply those of Moses' tables.

Sone, forto answer herto, I denye | and seie nay to it 78^b what þou seist, þat Jesus sente þis man into moyses tablis oonly, whan he seid to him þus : 'If þou wolte entre into lijf, kepe þou þe comaundementis'; forwhi Jesus sente him into euery where where goddis comaundementis weren writen. 30 and siþen goddis comaundementis weren writen at þat tyme in manye opire placis of þe lawe in þilk tyme rennyng þan in moyses tablis, and manye mo and opire comaundementis weren in opire placis of þe lawe writen þan in moyses tablis,

¹ The numbering of this chapter should probably be xii. Cf. below, p. 164, note 2, and p. 171, note 2.

² vv. 16-19.

³ vv. 18-20.

⁴ MS. *sentepis*.

perfore crist sente pilk man into alle þe writingis of goddis lawe which at pilk tyme weren writen. And þouȝ crist rehercid to him summe of moyses tablis oonli, gitt it folewip not þerof þat crist vndirstode þat þilke mau schulde go to
 5 moyses tablis oonli; no more¹ þan folewip,² if crist had rehercid oonly to him summe certeyn comaundementis oute of moyses tablis oonly, and not eny of hem which ben in moyses tablis, but in *deutronomij*, þe *vj chapitre*³ (as he did, *mathew*, *xxij chapitre*⁴, and *mark*, *xij chapitre*⁵, to anopir
 10 man, a techer of þe lawe, lijk questioun asking) it folewip not² þat þis man ouȝte not go into moyses tablis, but oonli into pilk placis examplid and rehercid of crist. And so, my sone, is pleyn soluciuon to þin argument.

Lo, sone, how to pilk man, a techer of þe lawe, asking,
 15 *mathew*, *xxij chapitre*⁴, and *mark*, *xij chapitre*⁵, which was þe greet comaundement, and which was þe first comaundement of goddis lawe, crist answerid not bi eny þing sett and founden in moyses tablis, but bi oon þing which is writun, *deutronomij*, *vj chapitre*⁶, and bi anopir þing which is writen
 20 in lawe of kynde in þe tablis of mannys herte, as may be seen to þe reders in þe placis now seid, *mathew*, *xxij chapitre*⁴, and *mark*, *xij chapitre*⁵. fforwhi þe answere of crist in þe placis now allegid, *mathew*, *xxij chapitre*⁴, and *mark*, *xij chapitre*⁵, to þe man asking of crist, 'which is þe greet
 25 comaundement in þe lawe?', was þis: 'þou schalt loue þi lorde god of al þin herte, of al þi soule, and in al þy mynde. þis is þe grettist and first comaundement. þe secunde, for-
 79^a soþe, is lijk | to þis: þou schalt loue þi neizbore as þi silf. In þese ij comaundementis, al lawe hangip and prophetis.'
 30 Certis, sone, neuerneipir of⁷ þese ij comaundementis is in moyses tablis, as is open bi þe skile maad afore in þe *iiij*^e *chapitre* of þis secunde party. And marke þou weel also, sone, þat þis doctoure of lawe, temptyng and asking crist, askid not þus: 'which is þe greet comaundement in moyses
 35 tablis?' but: 'which is þe greet comaundement in þe lawe?', þat is to seie, in þe hool lawe, which was at pilk tyme

Christ had the lawyer keep certain commandments other than those of Moses' law.

¹ MS. *nomore*.

⁵ vv. 28-33.

² See Notes.

⁶ v. 5.

³ vv. 5, 13-18.

⁴ vv. 37-40.

⁷ *of* repeated in MS.

writen, *and* of whiche he was a doctoure; And þerfore crist, answering to him, answerid not bi moyses tablis, but bi þe hool lawe in þilk tyme writen. ffor crist answerid bi what was writun in *deutonomij*, vj^e *chapitre*¹, as to þe greet *and* first comaundement, *and* ellis he had not answerid euen *and* 5 *riȝtli*, *and* metely to þe questioun. *and* he puttid to what was writun in lawe of resoun in þe tablis of oure herte, *and* in oure lawe of kinde, as to þe secunde maundement.

God cannot therefore have intended the Ten Commandments to comprise all His law.

how may þan eny man seie þat god entendid bi ȝeuing of moyses tablis to ȝeue þe hool ful sufficient teching, leernyng, 10 remembreng *and* reportyng of hise comaundementis?

[xiiij^e *chapitre*]²

Does not Christ teach that Charity comprises all the commandments of God?

[F]Adir, anopir argument I make aȝens al ȝoure doctrine, which argument is þis: Crist seid, *matheu*, xxiij^e *chapitre*³, þat 'in þo ij comaundementis', þat is to seie, in comaunde- 15 mentis of loue to god *and* of loue to oure neiȝboure, 'hangen al þe lawe *and* prophetis'; And so who euer fulfillip *and* kepiþ charite, which is þe now seid ij comaundementis, he fulfillip *and* kepiþ treuli al þe lawe of god. Wherefore it folewip þat teching, leernyng *and* remembreng of charite, or 20 of þese two now seid comaundementis, is sufficient for al teching, leernyng *and* remembreng of goddis lawe to parfitly fulfilli it, wiþoute eny teching of eny opire moral vertues or pointis 25 or pointis | or moral vertuose dedis is waast *and* in veyn. 79^b

If so, the teaching of all other moral virtues is vain.

And does not St. Paul, by his rehearsal of the sixteen properties of Charity, teach that Charity includes all the necessary moral virtues?

Also seint poul, I^a *corinthies*, xiiij *chapitre*⁴, Nounbriþ xvj condiciouns or propirtees of charite, seiȝȝ þus: 'Charite is pacient. it is benyngne. charite envieþ not. it doip not wickidly. it is not blowen. it is not coueitose. it sekip 30 not þo þingis þat ben his owen. it is not stirid to wrappe. it þenkip not yuel. it ioieþ not on wickidnes; but ioieþ to gider to trouþe. it suffriþ alle þingis. it bileueþ alle

¹ v. 5.

² There is a correct reference to this chapter and its matter, p. 16, l. 35. For numbering of chapters after chap. xiii, see

Introd., Section I, A, where the question of gaps is discussed.

³ v. 40.

⁴ vv. 4-8.

pingis. it hopiþ alle pingis. it susteyneþ alle pingis.
charite falleþ neuer doun, wheþir prophecies schulen be
voidid, eiþir langagis schulen ceese, eiþir science schal be
distroied.' þus moche seiþ poul pere. And if charite be so
5 myzty þat he hap þese now rehercid xvj condiciouns, bi
which her contrarie vices ben excludid, bi lijk skile he hap
wiþ þese manye mo good ¹ condiciouns ¹, 3he, *and* alle þo good
condiciouns bi which eny moral vices in þe worlde mowe be
excludid. wherfore it seemeþ þat þe leernyng *and* knowing
10 of charite aloone is sufficient leernyng of þe lawe of god, *and*
þe hauyng of charite is sufficient hauyng of þe lawe of god,
and þe fulfilling of charite is þe sufficient fulfilling of þe
lawe of god. And so þe leernyng of alle opire moral vertues
or pointis or moral vertuose dedis, bi iiij long tablis, *and* bi
15 long treticis *and* bokis þerupon writen, is in waast *and* in
veyn.

Sone, how euer it be of þe mater of pin argument, wherupon
soone aftir I schal make processe, 3itt now þat pin argument
bindiþ not, *and* þat it procediþ not in his proof, may liztli be
20 schewid. ffor whi if bi cause in charite hangiþ al þe lawe
keping *and* alle þe moral vertues, with alle moral vertuose
dedis, þerfore myn afore maad teching *and* treting of opire
moral vertues in special, *and* her propre foormes wiþ moral
vertuose dedis, schulde be waast *and* in veyn, bi þe same
25 skile it schulde folewe þus, bi cause þat in charite hangiþ al
80^a þe lawe keping *and* alle moral vertues, with alle | moral
vertuose dedis, þerfore cristis teching *and* treting of opire
moral vertues in special *and* in her propre foormes, or of
opire moral vertuose dedis, whanne he seid, *mathew*, xix
30 *chapitre*², 'þou schalt do no mansleyng, þou schalt do noon
avoutrie, þou schalt do no þeft, þou schalt seiþ no fals wit-
nessing, þou schalt worschip þi fadir *and* þi modir', was
waast *and* in veyn. but þis wolte þou not graunte of cristis
doctrine maad vpon opire moral vertues in special, or vpon
35 moral vertuose dedis which ben not charite, þou 3 þei hangen
in charite *and* comen oute of charite. wherfore bi lijk skile

Christ command-
ed other moral
virtues besides
Charity; there-
fore Charity does
not comprise all
the command-
ments of God.

¹⁻¹ MS. „condiciouns *good*, the oblique dashes denoting transposition.

² vv. 18-19.

pou ouȝtist not graunte of my doctrine maad vpon alle opire moral vertues in special, wiþ alle opire moral vertu[ose]¹ dedis, þat it is waast *and* in veyn, þouȝ alle þilke vertues *and* opire moral vertuose dedis bi me so in special tauȝte hangen in charite, *and* oute of charite þei comen, riȝt as þe 5 moral vertues or moral vertuose dedis which crist tauȝt in special vnder charite hangen in charite *and* oute of charite þei comen. so is schewid þat þin argument concludiþ not, *and* prouip not þi purpos.

Did not Christ mean that on the two commandments of Charity all the moral virtues of the law and the prophets are dependent?

Also, sone, I may schewe how þat oute of cristis wordis, 10 *mathew*, xxiij chapitre,² now allegid for þin entent, solewiþ euen þe contrarie of þin entent. fforwhi what me[n]ed³ crist whanne he seid so: 'in þese ij comaundementis of charite hangiþ alle lawe *and* prophetis'? me[n]ede⁴ not he þus: þat in þilk two comaundementis of charite hangen alle 15 þe moral vertues or poyntis or moral vertuose dedis of þe lawe *and* alle þe moral techingis of profetis?

Apparently He did so mean.

ȝhis, fadir, I may not seie þerto nay; for I can not wite what ellis crist schulde þerto meene.

Therefore these moral virtues dependent on Charity are worthy to be taught by Pecoock, as they were certainly taught by the prophets.

Sone, þan I argue þus: If in charite hangen alle moral 20 vertues or pointis or moral vertuose dedis of þe lawe *and* alle þe moral techingis of profetis, it solewiþ þat þe profetis tauȝten þo pointis or moral vertuose dedis which hangen in charite, *and* comen forþ from charite, bisidis þat þei tauȝten 80^b also charite. And if þe profetis tauȝten þe seid moral 25 vertuose dedis or pointis of þe lawe hanging in charite, bisidis þat þei tauȝten þe same charite, *and* ȝitt þei were not þerfore blamed, but commendid, whi schulde I be blamed if I [teche]⁵ þe pointis *and* moral vertuose dedis of þe iiij tablis, for þat þei hangen in charite, or þouȝ þat þei hangen in 30 charite?

And the moral virtuous deeds and the moral virtues dependent on Charity are not Charity itself.

Therefore no man should be blamed for teach-

Also I may argue þus: If in charite hange alle þe opire moral vertuose dedis, pointis *and* moral vertues of þe lawe, þei ben different fro charite, bicause no þing hangiþ of him silf neiþir comeþ oute fro him silf. *and* þan I aske þis: 35 wheþir þese moral vertuose dedis or pointis *and* moral vertues ben worpi *and* necessarye to be writun, tauȝt or

¹ MS. *vertues*.

² v. 40.

⁵ Omitted in MS. Omission mark in text after *I*, and a cross in the margin.

³ MS. *meved*.

⁴ MS. *meuede*.

learned, or no? If þei be so worpi *and* necessarye to be writun, tauȝt *and* learned, whi schulde eny man be blamed to write hem, to teche hem *and* learne hem? fforwhi for writing, teching *and* learning of necessarie þingis, a man
 5 ouȝte be preiſid, allowid, rewardid *and* commendid. And if þese moral vertuose dedis, pointis *and* vertues so hanging in charite ben not necessarye *and* worpi to be writun, tauȝt *and* learned, what commendacioun maad crist of charite forto seiþ
 10 þat in charite hangen alle þese vertues *and* pointis *and* moral vertuose dedis? Certis, noon opire þan þis commendacioun, þat in charite hangen þo þingis which ben not worp to be writun, learned or seen. And so, sone, þou maist see þat þe same wordis of crist which þou tokist to founde þi party, founden þe contrarye of þi partye. And so þou *and*
 15 alle opire of þi opinioun ben ouer þrowen wiþ þoure owne swenge.

ing the moral virtuous deeds and moral virtues dependent on Charity.

Neuerþeles, for cleer declaracioun of þin argumentis mat̃er, for as moche as manye men stumblen þeryn, *and* han þis wrong opinioun which þou were now aboute to prove, þat
 20 charite of which crist spekþ is al moral vertu *and* al þe lawe of god in propre maner of speking, *and* þat bi occasioun
 81^a y-takun to hem of cristis wordis now afore | leggid, *mathew*, xxij chapitre¹, it is of þe *and* of alle such men to be takun hede *and* to be vndirstonden þat crist seid not þus: 'charite
 25 is alle moral vertues *and* alle moral vertuose dedis,' or þat 'charite is al þe lawe *and* al þe teching of profetis,' for þanne he had seid a speche which is wrong. And þat þis is trewe I proue þus: If charite schulde be alle moral vertues *and* alle maner of moral vertuose dedis, *and* eche of hem
 30 formaly *and* in propre maner of speche, þis muste be trewe in þis maner: þat charite is naturali, þat is to seiþ, in gendre of kynde, eche of hem propriþly; or ellis þat charite is moraly, þat is to seiþ, in gendre of moralte or of maners, eche of hem propriþly.

Christ did not assert that Charity comprised all moral virtues and all moral virtuous deeds, or all the teaching of the law and the prophets.

For if so, it would follow that Charity is each moral virtue and each moral virtuous deed naturally or morally.

35 þe first of þese ij maners may not be seid *and* holde; fforwhi whanne I ete or drynk or write or walke or sleepe for goddis sake, þese ben moral vertuose dedis *and* dedis of

Charity is not each moral virtuous deed naturally. For moral virtuous

¹ v. 40.

outward bodily deeds (both means and executions) are not Charity, because Charity is an inward spiritual deed of well-willing.

And nillings of evil to God, ourselves, and our neighbour, and forbearings of evil to God, ourselves, and our neighbour, are moral virtuous deeds, but not Charity.

Nor is Charity each moral virtuous deed *morally*. For no outward bodily moral virtuous deed—either in its means or its execution—is morally Charity, unless it has the same moral virtue as Charity.

pe lawe *and* techingis of profetis, *and* zitt noon of pese dedis is loue to god, ffor whi pe loue or charite which I haue to god is a goostli dede sitting *withynne* forþ in my wil *and* in my soule, And pese now seid *vertuose* dedis ben bodili dedis, appering *and* sitting *withoute* forþ in my body *and* in my 5 membris, *and* eting *and* drynking sittip in my moupe *and* teep, writing in my honde and fyngris, *and* walking in my leggis; wherfore pere may no witty man seie þan þat þei ben charite or loue in it silf naturaly *and* propirly. þis argument procedip vpon ech dede which is meene into þe inwarde 10 willing which is charite, *and* vpon eche dede which is execucioun of þe inwarde willing being charite. *and* open it is þat noon of pese ben in hem silf naturali, formaly and propirli charite, as noon of hem is so *withyn*forþ a willing¹ of good, which is charite *and* loue.

Also, not oonly pese now seid sensible dedis being execu- 15 ciouns, *and* opire sensible dedis being meenys into þe inward inuisible *and* insensible charite, ben moral *vertuose* dedis; but also nyllingis of yuelis, *with* whiche | we nyllen yuel to 81^b god, to vs silf *and* to oure neiȝboris, ben moral *vertuose* 20 dedis or dedis of vertu; *and* forberingis of yuel outward doingis to god, to vs silf *and* to oure neiȝboris, *and* also forberingis² of noon willingis² of þe same yuelis to god, to vs silf *and* to oure neiȝboris, ben moral *vertuose* dedis or dedis of vertu; *and* zitt noon of pese is naturaly, formaly *and* 25 propirli charite, fforwhi noon of pese is so a willing¹ of good to god, to vs silf or to³ oure neiȝboris. wherfore nouȝwhere nyȝ alle moral *vertuose* dedis or dedis of vertu ben charite or charitees naturaly or formaly, *and* in verri propre maner of speche. 30

þat þe secunde maner of seiȝng may not be holde, y proue þus: Sipe it is so þat charite is a loue⁴ or a willing of good to god or to³ sum opire persooone for god, accordngli to doom of resoun or of feip, noon of pese opire now bifore spokun *vertuose* dedis, which ben pese meenys into loue, *and* 35 execuciouns of loue, *and* nyllingis of yuel to a persooone, *and* meenys into þo nyllingis *and* execuciouns of þo nyllingis,

¹ MS. *awilling*.

²⁻² So MS. See Notes.

³ MS. *orto*.

⁴ MS. *aloue*.

may be morali charite or loue or willing of good to a persooene,
but if it were trewe pat eche of þo dedis, as þei ben dedis of
moral vertu, han þe same moral goodnes which hap þe loue
or þe charite or þe willing of good comaunding þese opire
5 dedis to be do; and so but if it were trewe pat þei han noon
opire moral vertuosenes but þe same which þe seid willing or
loue hap; And pat for as moche as moral goodnes and moral
vertuosenes is not ellis þan accordaunce of a dede to þe doom
of resoun or of feip, and pat oon and þe same accordaunce
10 schulde be in þe inner willing and in þe outwarde dede
comaundid to be bi pilk willing.

And unless it
has no other
moral virtue
than has Charity.
And unless the
same accordaunce
to Reason or
Faith is in the
outward deed as
in the inward
willing.

and þouþ þis were trewe, ȝitt þe oper seid þing schulde
not be trewe: pat noon of þo dedis were eny opire moral
vertu þan is loue or charite or þe seid willing of good, and
15 pat ech of hem is þe same moral vertu and þe same vertu in
kinde of moralte with þe seid loue or charite. fforwhi
82* þouþ þe same | whitnes were to gider in a stoon and
in a stok, ȝitt it were not trewe pat þis white stoon is
þis white stok. And so in lijk maner in þis case, þis out-
20 warde dede of my drynking according to þe doom of resoun
or of feip and for god, is not þe inwarde dede of loue or of
charite or of willing good to my silf according to þe doom
of resoun or of feip, for god; þouþ oon and þe same in
noubre moral goodnes were in þe seid outward and in þe
25 seid inwarde dedis.

But it is not true
that all outward
moral virtuous
deeds have the
same moral vir-
tue as Charity,
or no other
moral virtue
than has Char-
ity; even if it
were true that
they have the
same accord-
aunce to Reason
or Faith.

But more forto seie in þis mater: It is not oon and þe
same accordingnes to þe doom of resoun or of feip which is
in þe outwarde dede, and which is in þe inward dede
comaunding þe outwarde dede to be doon; ȝhe, it is im-
30 possible bi kinde pat eny oon and þe same accordingnes in
noubre schulde be in eny ij dedis except myracle. but it
muste nedis be pat in euery ij dedis according to þe doom of
resoun, be ij accordingnessis, And pat how manye dedis
according be, so manye accordingnessis be, and pat eche of
35 þo dedis haue his owne propre accordingnes; þouþ, certis, þo
accordingnessis ben euen lijk, as þe boþe whitnessis of ij
eggys ben euen lijk, but þei ben not oon and þe same
whitnes. And þerfore for þis skile, ouer þe opire skile here
bifore sett, it is not trewe pat ech opir outwarde dede of

And the outward
deed cannot
have the same
accordance to
Reason or Faith
as the inward
deed; though it
may have a like
accordance.

Therefore it is
again proved
false that an

outward moral virtuous deed commanded by Charity is Charity; though it is true that the outward deed and Charity have a like moral virtuousness.

Moral virtuous deeds of inward choosing and willing are 'charities' or 'loves', but not moral virtues, because they are not habits.

All moral virtuous deeds depend upon Charity,

moral vertu, as he is a dede¹ of moral vertu and a poynt of goddis lawe and seruice, is morali charite or loue or willing of good to a persooone; þouȝ eche such opire outward dede of moral vertu be euen lijk moraly vertuose to charite, which comaundip him to be, and hap euen lijk moral goodnes and euen lijk moral vertuosenes to þe moral goodnes and vertuosenes of charite, How euer it be herof þat þo moral goodnessis ben lijk greet in moralte, or no, which questioun I decide not here | now. Riȝt as in a caas a white stoon and ⁸²^b a white² stok ben euen lijk white bodies, and han euen lijk whitnessis, but zitt þe white stok is not þe white stoon, and þat for þe stok is not þe stoon, þouȝ it were so þat oon and þe same whitnes were in boþe of hem, but, certis, also, þe whitnes of þe stok is not oon and þe same whitnes which is in þe stoon, but it is anoper whitnes al and euen lijk—bi ¹⁵ case And euen so it is in þis present purpos.

Neuerþeles, þouȝ þe outward execuciouns of þe moral virtues being wiþynforþ willingis or chesingis, and þouȝ þe outward dedis being meenys into hem be not loues or charitees formali, naturali or morali, as is now bifore proued, zitt ech of þo moral vertuose dedis which withynforþ be willingis and chesingis, ben loues and charitees formaly, naturally, and moraly, þouȝ þei ben not virtues, for þat þei ben not habitis or disposiciouns into habitis; ffor whi bi ech of hem þe willer willip to sum persooone, þat is to seie, to god or to ²⁵ him silf or to his neibore, sum þing according in kinde to þilk same persooone; wherfore þe same willer, in þat [he]⁴ willip good to þe same persooone, he in þat louep þe same persooone. And so ech poynt of þe ije, iije and iiije tablis writen in þe first partye of þis book, as þilk point is a vertu, ³⁰ or ellis a vertuose dede in þe wil withynneforþ, is a loue and a charite formaly and naturally and moraly, þouȝ þis be not trewe of alle dedis of moral vertu which executen him, neipir of alle dedis of moral vertu withynforþ or wiþouteforþ which ben meenys into him. ³⁵

But what perfore seid crist? certis, he seid þat in charite, or in loue to god and to oure neibore, hangen alle dedis of

¹ MS. *adede*.

² MS. *awhite*.

³ MS. *orto*.

⁴ Omitted in MS.

moral vertu. and þis seiŷng is trewe, ffor whi no dede now
 rehercid, neiþir eny opir dede, is a moral vertuose dede, or
 a¹ dede of moral vertu, or a morali vertuose dede, but if it be
 doon for god finaly *and* endely, þat is to seie, for his sake,
 5 *and* for loue afore had to god, Also loue y-had toward eny
 persooone.²

because no deed
 is a moral virtu-
 ous deed unless
 it is done for
 love.

* * * * *

[xiiiije chapitre]?

* * * * *

¹ After *a*, MS. has *moral*, crossed through.

² There is a gap here, in which probably chap. xiii ended, and chap. xiiii began. A new gathering begins at this point, but there is, of course, no catchword on fol. 82^b, the last existing leaf of the previous gathering.

The sense does not run on consecutively, and the subject is changed. Probably the missing passage dealt, in part at least, with presumptuous and ignorant interpretation of the Scriptures in the native tongue.

For collation of MS. and discussion of gaps, see Introd., Section I, A.

Concerning the reading of the Bible in the native tongue.

| fro presumpcioun, and schulen be so clerid in her witt 83^a
pat her reding þanne in þe englich bible schal not hurte
hem silf neipir eny opir man.

[xv chapitre]¹

Is there any sin in the sinful desires engendered by the outward and inward bodily Wits?

[F]Adir, how schal I fele in pis? If I se or heere, taast, 5
smelle, or touche wiþoute forþ, or ymagyne or biþenke with-
ynne forþ, eny þing, and þerwith anoon þere is gendrid in
me a liking or a delectacioun which tysip and drawip me
toward a dede contrarie and azens sum poynt of þe iiij
tablis, do I so soone synne, or breke I so soone þerynne þe 10
comaundement of god?

Sin begins with the consenting of Reason and Free Will to sinful desire, and not with the actual sinful desires engendered by the Wits.

Nai, sone, not so. ffor riȝt as resoun and wil ben þo
powers of man bi which he is different from a beest, and bi
which he is aboue a beest, and þerfore bi which oonly he is
verri man, as is bifore seid in þe first partye of þis book, þe 15
first chapitre, so resoun and wil ben oonly þo powers of man
bi whos werkis wrouȝt in hem and bi hem in opire powers,
a man plesip god and displesip god, servip god and offendip
god, And bi þe werke of noon opire power in man, saue
for as moche as þe opire powers ben so comaundid to worche 20
bi þe wil comaunding to hem so to do. and þanne þe moral
goodnes of pilk vertu, and þe malice of pilk syne so wrouȝt,
sittip placid and is² receivid, propirly to seie³, princi-
paly and first in þe wil, and not principaly and first in þe
sijt or in þe heering or in þe ymaginacioun or mynde, or in 25
her appetitis so wirching at þe comaundement of þe wil,
neipir in þe likingis of hem, neipir in þe bodily membris, as
in þe iȝe, þe honde, tung or foot; as herof large doctrine is
ȝouun in þe first party of 'cristen religioun', in þe more
book, þe []⁴ tretice, and in 'þe folewer to þe donet'.⁵ 30

The stages by which sin is engendered:

And þerfore, sone, leerne þou pat synne is gendrid in
a man bi þis processe: þyne iȝe seep, or þe eere heerip, or
þe ymaginacioun ymagineþ, or resoun biþenkip and vndir-

¹ On the numbering of chapters, see above, p. 171, note 2.

² MS. *his*.

³ MS. *seie or*.

⁴ Space left in MS. for reference.

⁵ Pt. I, chap. xxv.

stondip a þing; vpon which siȝt, heering, ymagynyng, bi-
 83^b þenking or vndirston|ding, anon a lust to an vnleeful dede
 floweþ into þe appetite of þe same power so worching.
 Certis, if þis worching in eny of þese seid powers *and* [þis]¹
 5 lust be not afore chosen of þe wil avisedly, þat is to seie, bi
 avisement *and* deliberacioun bifore had in þe resoun þat it
 be in þis now seid wise wrouȝt *and* lustid, þis worching is
 not synne, neiþir þe seid lust *and* delite folewing vpon² þe
 same worching is³ synne. ffor it is callid þe 'first moving',
 10 *and* it comeþ not ȝitt to resoun *and* to wil; but it holdip
 him silf bineþe ȝitt in þe bestial partye of man, þat is to seie,
 bineþe resoun *and* wil, *and* in þilke powers oonly in which
 beestis *and* we accorden, *and* þefore it is no synne.

(1) A sinful desire in the lower appetites is produced by some outward or inward temptation to the Wits or to Reason. Neither this temptation nor this desire is sin.

þanne ferþir, aftir þis, happili resoun haþ a sodeyn blusch
 15 of knowing þerof, but ȝitt wipoute avising *and* wipoute iuge-
 ment wheþir it ouȝt to be do, or no. And þerwip happily
 smytip in a lust *and* a⁴ delectacioun in þe wil, which is not
 ellis þan a passioun or a moving of þe wil, *and* not a choice
 of þe wil, *and* þefore not a dede of þe wil, which dede is
 20 clepid 'willing' or 'nylling', 'chesing' or 'refusing'. *and*,
 certis, al þis while ȝitt is not synne doon, namelich synne of
 þe ije^e maner, wherof it is spokun in þis same ije^e partye, in
 þe ije^e partye of þe xix^e chapitre.

(2) A sinful desire is produced in the Will, which is a passion, and not a sin.

Aftir al þis, resoun takip consideracioun in avising wheþir
 25 þe dede wherto þis lust in þe louȝer appetitis *and* þe lust in
 þe wil drawen, is to be do, or no, *and* wheþir it is aȝens
 goddis lawe, or no. *and* aftir þat resoun haþ ȝouun doom
 bi deliberacioun *and* avisement þat þilke dede [is]⁵ not to be
 doon, or is aȝens goddis lawe, if þanne þe wil chesip it to be
 30 doon, *and* þat bi a dede or a worching of þe wil, which dede
 is clepid a 'willing',⁷ þanne first is brouȝt forþ synne, *and*
 þat in þe wil. ffor þilk seid willing or chesing in þe wil,

(3) The wilful choice of sin, after Reason has pronounced it sin. This is sin.

¹ MS. þus.

² MS. vpon, the second o being underdotted to denote deletion.

³ MS. is not; not being crossed through and underdotted.

⁴ a overwritten.

⁵ A correct reference only if chap. xix is rightly so numbered in the margin, and if

a chapter heading is missing in Pt. II. See above, p. 171, note 2, and Introd., Section I, A, for discussion of gaps.

⁶ From the margin; MS. it, overdotted, and the is in the margin correspondingly overdotted.

⁷ MS. awilling.

born vpon þe seid vnleful outwarde dede or inwarde dede to 84^a
 be doon, is þe synne. And þanne, if þe wil comaunde to þe
 tung to speke þe same answering to þe same willing, or to
 þe honde to touche answeringli to þe same willing, or to¹
 bete answeringli to þe same willing, jitt noon of þe outwarde 5
 dedis were, or schulde be, synful in hem silf, if ne were þe
 synfulnes which sittip in þe seid willing sitting in þe wil.

A second sin
 committed dur-
 ing some sin
 which hinders
 the judgement
 of Reason is sin,
 even though
 Reason has not
 been in a condi-
 tion to judge
 and consent to
 this second sin.

and, eer þan suche avisement be had vpon þe dede inwarde
 or outward doable, wheþir it be good or badde, and eer þat
 þe sentence be zouun in resoun þat it is badde, and eer þat 10
 þe wil chesip it, not wipstonding þe seid iugement of resoun
 deemep it to be not doon, is not synne ydoon of man; in
 lasse þan þe man, aʒens ful avisement bifore had, doop a þing
 which wole lette him to haue resonable auising aboute þe
 ije dede in tyme whanne pilke dede profriþ him silf to be 15
 doon, and al þis þe man in þe same while wel knowip—as
 it farip with pilk man þat wole wityngly make him silf
 drunke, witing wel þat pilk drunkenes wole lette him to
 haue deliberacioun and avisement þat leccherye is aʒens
 resoun and goddis wil, whanne pilk dede of leccherye wole 20
 profre him silf to þe same man to be doon whanne he schal
 be drunke. Certis, in þis case, pouʒ he do leccherie in his
 drunkenes, withoute such avisement as is now seid þat þe
 dede of leccherye is aʒens goddis lawe, and þat for it is not
 as for þanne in his drunkenes or madnes forto so avise and 25
 considere, þe same dede of leccherye schal be to him synne;
 And þat bi vertu of pilk avising in resoun bi which he kweue
 bifore þat, if he made him drunke, he schulde putte him in
 suche plite þat he schulde lese þe vse of his resoun whanne
 he schulde haue nede to it. And as I hope, sone, bi þis 30
 processe of þe wel leernyd, and bi þi good witt sett perto
 forto iuge in | casis aftir lijk iugement which is seid in 84^b
 caasis of þis same processe, pou schalt deeme in alle casis
 whanne synne is doon, and whanne not.

The teaching of
 Scripture on the
 processes by
 which sin is en-
 gendered.

To þe sentence of þis afore going processe ben to be referrið 35
 and to be brouʒte þe wordis of James in his epistle, þe first
 chapitre,² þat þo wordis ben deuly vndirstonden, whanne he

¹ MS. orto.

² vv. 14-15.

seip pere þus: 'Ech man is temptid, drawen *and* stirid of his owne coueiting or lust. aftirward lust, whanne it hap conceiuid, bringiþ forþ synne. but synne, whanne it is fulfillid, gendriþ deep.' And also answerengi to þe sentence
 5 of þe same processe, is to be vndirstonde what is seid in moyses tablis, exodi, xx^{ti} chapitre¹, whanne it is seid þus: 'þou schalt not coueit þi neiȝboris wiȝf, not his house', *etcetera*; And also what is seid, *mathew*, v^o chapitre², þus: 'Euery man þat seep a womman' (þat is to seie, a wiȝf)
 10 'forto coueit hir, he hap now do avoutrie bi hir in his herte'; þouȝ, my sone, þis last text may in opir wise be vndirstonde, as schal be tauȝt in 'þe filling of þe iiij tablis', þe []³ party, þe []³ chapitre.

ffadir, I myȝt trowe þat þe cause whi men leenen so moche
 15 to þe foorme of moyses tablis is for þat þe wordis *and* pointis þerynne writen ben goddis owne wordis, And men ben redier to receyue goddis owne wordis, þouȝ þei ben not ful, al *and* hool reule, þanne mannys wordis, þouȝ in hem be ful, al *and* hool reule. And also perauenture, fadir, bi cause ȝoure
 20 teching of þe iiij tablis, wiȝ al her purtenauncis, in þe first afore going party of þis book, ben not allegid in holi scripture, þerfore happily þei schulen be þe lasse sett bi.

Is the slavish adherence to the Ten Commandments due to the fact that they are God's own words?

And is the prejudice against the Four Tables due to their grounds in Scripture not having been fully alleged? That the Ten Commandments are God's own words cannot be the reason for slavish adherence to them, because there is the same slavish adherence to the Seven Deadly Sins, &c., which are *not* God's own words.

O sone, if þe cause which þou hast now assigned were þe verry cause whi people so avidiosely *and* plesauntly knyppen
 25 hem to þe foorme of moyses tablis, certis, þanne wolde not þe people knytte hem so hertily, feruently *and* auydiosely to þe comoun tradicioun of þe vij deadly synnes,⁴ of v wittis,⁵
 30 of vij bodiliȝ werkis of mercy, *and* of vij goostly werkis of mercy,⁶ as þe people now doon; ffor whi þese now last rehercid foormes ben not wordis of goddis mouȝe neipir
 wordis of holi scripture, excepte þis, þat a foorme of vj bodiliȝ werkis of mercy, *withoute* þe vije, is rehercid bi crist, *mathew*, xxv chapitre⁷, And ȝitt þe people receyuen alle þese now rehercid⁸ foormes as tendirly as þei doon þe foorme of

¹ v. 17.

² v. 28.

⁶ Cf. above, pp. 62-4, 67, 108.

³ Space left in MS. for reference.

⁷ vv. 35-6, 42-3. See Notes to p. 108, ll. 7-9.

⁴ See above, pp. 104-7.

⁵ The five outward and the five inward bodily Wits. See Pt. I, chaps. i, vi-viii.

⁸ After *rehercid*, MS. has *foomes*, crossed through.

The true cause is the long standing of the Ten Commandments, the Seven Deadly Sins, &c. If the Four Tables were taught for some time, the people would adhere to them equally.

The foundation of the Four Tables in Holy Scripture does not come within the scope of the *Donet*.

Either of Pt. I.

Or of Pt. II.

moyses tablis. And perfore, sone, pou assignest þy cause amys. but þe verry cause is þe vsage *and* custom of such attendaunce into which þe peple is brouzt *and* lad þoruȝ long tyme bi her prechers *and* techers. And perfore herof folewip þat if þoruȝ eny notable tyme þe peple schulen be 5 brouzt into vsage *and* custom bi her prechers *and* curatouris forto attende into þe doctryne of þe bifore tauzt iiij tablis, þei schulen cleue *and* leene to þe foorme of þe iiij tablis as moche or more þan þei cleuen *and* leenen now to þe foorme of moyses tablis, *and* to þe opire foormes ioyned þerto of þe 10 vij deedly synnes, of vij werkis of mercy, of v wittis, *and* so forþ of opire spokun bifore in þis present secunde party.

And as for þat pou dredist leest þe peple wole sett not bi, or wole sett þe lasse bi, al þe afore going teching of þe iiij tablis of goddis lawe in þe afore going first party, bi cause it 15 is not pere toolde forþ *and* alleggid how *and* where her pointis *and* parties ben groundid in holi scripture, I answerē in þis wise: whanne I purposid to make þis present litil book, I purposid to make no more þan þat which is now þe first party of þis book, for þat it schulde be a schort 20 profitable compendi of alle þe vij maters, whereupon rennen in lengþe þe two large parties of þe more book y-callid 'þe reule of cristen religioun,' *with* manye opire bokis knytte to him, for þat men schulden haue ¹ þe verry trewe knowing of alle þe moost party of substancial | pointis of þilk greet 85^b large bokis, *and* for þat þei schulde have þe more sauoure *and* þe esier laboure to vndirstonde þe seid greet bokis, whanne þei schulde come to leerne hem. And, sone, aftir þe eende of þis seid first partye, I was moved forto make ferþer þis which is ² now ² þis present ije partye, for a defen- 30 sorye *and* an excusatorye *and* sumwhat a declaratorye ³ of þe opir first seid party. And aftir al þis I was movid ferþir for goode causis to make þe book which is now 'þe folewer to þe donet'. And so it myȝt not stonde wip myn entent to make allegeaunce *and* accordaunce of scripture to so 35 manye pointis as I haue schortli *and* compendioseli in þe

¹ *haue* repeated in MS.

²⁻² MS. „*now* „*is*, with the marks signi-

fying transposition.

³ See Notes.

first partye of þis book afore rehercid, no more¹ þan it mai stonde to gider forto be greet *and* lital, longe *and* schort, diffuse *and* compendiose. And þerfore, þouȝ I brynge not a greet book into a tretice, þe see into a cuppe, or a moun-
5 teyn into an ynche, alle men muste holde me excusid.

who so wole se not oonly how ech poynt of þe seid iiij tablis is witnessid in holi scripture, but also þat ful moche holy scripture spekþ of hem, boþe in þe oolde testament *and* in þe newe, namelich aſtir litteral vndirſtanding of scripture,
10 bi cause þat mystik vndirſtandingis maken noon profis or eny ſufficient witnessing of eny poynt, go he into þe book clepid 'þe witnessing of þe iiij tablis'. And ȝitt, for as moche as þe seid book, clepid 'þe witnessing of þe iiij tablis', muste be ful longe, *and*, perauenture, ouer coſtiose to pore men,
15 þerfore an opir laſſe compendiose book, clepid 'þe prouoker', [or]² 'þe forþ caller of criſten men', is maad into þe eſement of pore men, wherynne ech poynt of þe iiij seid tablis of goddis lawe ſchal be bi ſcripture at þe leaſt oonys y-witneſſid in general; *and* anopir book is maad, clepid 'þe book
86^a of leernyng', in which is witnessid bi holy ſcripture in greet lengþe þe firſt poynt of þe firſt table. *and* þus moche as for tretynge of moyses tablis.

Where the foundation of the Four Tables in Holy Scripture is taught.

[xvj^e chapitre]³

[F]Adir, ſipen amonge comaundementis of god ſumme
25 ben biddingis or preceptis, as þeſe: 'þou ſchalt loue god aboue al þing; þou ſchalt loue þi neizbore as þi ſilf; þou ſchalt worſchip þi fadir *and* modir'; *and* ſumme ben forbodis or prohibiciouns, as þeſe: 'þou ſchalt ſlee no man; þou ſchalt not ſtele; þou ſchalt not bere falſe witneſſe', whi
30 techen ȝe not in þe iiij tablis bi ȝou bifore in þe firſt party of þis book diſplaied, comaundis of goddis forbodis conteynynd in moyses tablis, as ȝe techen þere comaundis of goddis biddingis conteynynd in moyses tablis? It myȝt ſeeme to

Why are God's forbidings not taught in the Four Tables of Part I?

¹ MS. *nomore*.

² *or*, a correction from the margin: MS. *of*, overdotted; the *or* on the margin

being correspondingly overdotted.

³ On the numbering of chapters, see above, p. 171, note 2.

If the teaching of the Church is true, that every vice is the contrary of a virtue, then God's forbiddings are sufficiently taught in the Four Tables in that His biddings are there sufficiently taught.

Examples of forbiddings taught through biddings.

summe men perfore þat 3e techen not in þo tablis alle goddis comaundementis conteynyd in moyses tablis.

Sone, if al it were trewe [whiche]¹ hap be holden *and* writen fro eldist daies of þe chirche hidirto of moral vice *and* synne, whi al moral vice is yuel, *and* wherof al moral vice takip his yuelnes, And þat al moral vice so takip of moral vertu contrarye, I myzte to þi douzt answere þus: þere is no forbode in þe worlde [ne]² eny comaundement [of]³ forbode, saaf bi strengþe of a bidding contrarye which bifore is a comaundement, *and* oute of which bidding pilk forbode hap al wherbi *and* wherfore he is a forbode, *and* in which bidding is conteynyd al wherbi *and* wherfore pilk forbode is worpi to be a comaundement of forbode; *and* if pilk bidding were not afore,⁴ pilk forbode is [not]⁵ worpi to be a comaundement of forbode; *and* if pilk bidding were not afore, pilk forbode hadde not eny þing or cause in him silf whi he ouzte be a comaundement of forbode. And perfore herof folewip þat if I teche in þe iiij seid tablis alle goddis biddings, *and* ech of hise biddings, certis, þanne I teche in hem alle hise forbodis or | hise forbedyngis, 3he, *and* ech of hise forbedyngis, bettir þan if I tauzt eny of hise forbedyngis bi him silf, wipoute þe teching of þe bidding oute of which bidding pilk forbeding comeþ *and* takip his strengþe of forbeding. *and* so in þis þat I teche withynne þo iiij tablis þat oon god is *and* no mo,⁶ *and* þat I ouzte loue him with al myn herte aboue alle creaturis, I teche also þat I ouzte not haue alien goddis; 3he, bettir [þan]⁷ If I tauzt þis bi him silf, 'þou schalt not haue alien goddis', wipoute þe opir affirmative bidding now afore seid of hauyng oon god oonly, þat is to seie, being withoute eny mo goddis; And in þis þat I teche, 'whanne euer eny man schal here witnesse, he schal bere trewe witnesse', I teche þat he schal not bere fals witnesse; 3he, *and* bettir þan if I schulde

¹ *whiche*, an addition from the margin; mark of omission in text before *hap*.

² Omitted in MS., which is slightly ough at this point.

³ *of*, a correction from the margin: MS. *or*, with superior stroke and dot, the *of* of the margin having corresponding superior stroke and dot.

⁴ MS. *a fore*.

⁵ *not*, an addition reconstructed from the *n* of the margin, the *ot* being cut away. Superior stroke and dash after *is* in text, and superior stroke over *n* on margin.

⁶ MS. *nomo*.

⁷ MS. *þat*.

teche þus, 'þou schalt bere no fals witesse', withoute þe affirmative bidding now bifore seid of trewe witesse beryng; And in þis þat I teche þus, 'Ech man schal suffre his neiȝbore to haue *and* reioice his owne bodily *and* worldly goodis pesibily', I teche þat no man schal sle his neiȝbore, or mayme or hurte hise neiȝboris body, *and* þat no man schal coveite or schal take hise neiȝboris wijf, seruauant, beest, or eny opir of his worldli or bodili goodis; 3he, *and* bettir þan if I schulde teche þe now seid forbedingis withoute þe now
 10 seid affirmative bidding, to suffre eche man to haue al his owne good pesibily. *and* so bi lijk skile it is to be feelid of alle opire goddis forbedingis, þat þei ben bettir tauȝt in affirmative biddingis þan if þei ben tauȝt in her owne foormes of forbedingis oonly, *and* þat þei ben sufficientli tauȝt in þe
 15 seid biddingis oate of which biddingis þe forbedingis comen *and* taken her strengþe of forbeding. And bi þis answe, sone, is þi questioun assolid.

Neuerpeles, þat my now maad answe be trewe *and* not feyned, I schal assaie to proue bi ij skilis: Oon is bi mark
 87^a taking of goddis teching, | *and* þat in þis wise: if myn answe now maad were not trewe, it wolde folewe þat god forbade not in þe tablis of moyses a man to disworschipe his fadir *and* modir, *and* also þat god forbade not to þe iewis in þe tablis of moyses hem to breke her sabot day, but if it be
 25 seid þat in þis bidding þat a man schulde worschipe his fadir *and* modir, god forbade a man to disworschip his fadir *and* modir, And in þis bidding þat þe Jewe schulde kepe his sabot daie, god forbade to þe iewe him to breke his sabot daie. And if al þis be grauntid, þan is myn answe now
 30 bifore sette, wel þerbi confermed.

þe ije skile, *and* seemyng to be moche strengier, is þis: þer is no forbode iust *and* worþi to be a forbode,¹ but if it renne vpon a moral vice or a moral viciouse dede forboden bi pilk forbode. now so it is þat þere is no moral vice or moral
 35 viciouse dede, neiȝir knoweable to be suche, saue for þat he is contrarye or repugnaunt to a moral vertu or a moral vertuose dede, *and* knowen to be a moral² vertu or a moral

Otherwise it would follow that God did not forbid our dishonouring our parents, and did not forbid the Jews to break their Sabbath laws.

If the teaching of the Church is true, there is no just forbidding unless it forbid a moral vice or moral vicious deed.

And there is no moral vice or moral vicious deed, known as

¹ MS. *aforbode*.

² MS. *amoral*.

such, unless before there is a moral virtue or moral virtuous deed, known as such, to which that moral vice, or moral vicious deed, is contrary, through lacking the whole matter of the moral virtue or moral virtuous deed, or the whole number of circumstances.

Examples.

And, therefore, with the bidding of a moral virtue, follows the forbidding of a moral vice.

vertuose dede; and, for þat it is a moral vertu or¹ a moral vertuose dede, perfore *and* þerbi oonli þe opire dede or disposicioun hap þat he is a moral vice or viciose. And so, erst *and* bifore sum disposicioun or his dede muste be a moral vertu or moral vertuose, eer to him þe contrary or þe repug- 5 naunt disposicioun or dede be a moral vice or morali viciose; *and* perfore, erst *and* bifore sum dede or disposicioun must be knowun to be a moral vertu or morali vertuose, eer to him þe repugnaunt be knowen to be a moral vice or morali viciose; forwhi þere is no dede or disposicioun a vice saue 10 oonly for defaute or lacking of þe hool dewe mater, or of þe hool nambre of circumstauncis wherbi, if þei were had, he schulde be a moral vertu or morali vertuose [dede],² as schal appere in 'þe lasse book of cristen religioun' in latyn, whos processe muste nedis be cleerli knowun eer what is now seid 37^b here be cleerly knowun, þouz it be neuer þe lasse trew in it silf. And eche man mai wel wite þat þe defaute or lackyng of eny circumstance is not but aftir in kynde to þe hauing of þilk circumstance; neþir þilk lacking is knowable saue bi þe knowing of þe hauing of þe same circumstance. as 20 pouerte mai not be knowun what it is, *and* perfore mai not be tauzt or leerned what it is, but if ricchenes or ricchete be bifore knowun *and* be³ bifore tauzt or leerned what it is; neþir blindenes may be knowun what it is, *and* perfore mai not be tauzt or leerned what it is, but if siztnes or sizte³ be 25 bifore knowun, tauzt or leerned what he is. wherfore solewip þat þere is no vice assignable but eer *and* bifore to him þere is a moral vertu assignable, bi lacking of whos circumstance þis vice is in it silf a vice, *and* is knowable to be a vice.

and þanne ferþir þus: how euer tymeli eny such moral 30 vertu be, so tymeli is groundable vpon him [a bidding]⁴ þat he be kept. wherfore eer *and* bifore eny suche forbeding of a moral vice be, *and* eer þan eny moral vice be, goip a bidding⁵ of a moral vertu to whom þilk vice is contrarie

¹ *and*, crossed through, and or over-written.

² Superior stroke and dot to denote some omission before *as* in text, and corresponding superior stroke and dot, and also a cross, in margin.

³ MS. *siztite*.

⁴ *a bidding*, a correction from the margin; MS. *abiding*, with superior stroke and dot; the *abidding* of the margin with corresponding superior stroke and dot.

⁵ MS. *abidding*.

or repugnaunt, And in which *and* bi which bidding knowun, þe forbeding of pilk vice is knoweable, And *without* which bidding knowun, pilk forbeding of þe vice is not knowun. And if al þis be trewe, þan folewith sufficientli *and* openly
 5 ynouȝ þat in þe bidding of a moral vertu is sufficientli in-
 88^a cludid þe forbeding of þe repugnaunt to him moral vice; ȝhe, *and* bettir þan if þe vice were forboden bi it silf, *withoute* þe bidding of þe vertu to which þe same vice is repugnaunt or contrarye. More treeting of þis mater, whepir ech negative
 10 trowpe hangip vpon affirmative trowpe or affirmative trowpis, must be deferrið for his hardnes into 'þe book of making of creaturis in general' or into 'þe book of questyouns' in latyn.

Also þoruȝ oute þis present chapitre *and* in manye opire
 15 placis of¹ my writingis, whanne I speke of 'contrariete' bitwix vice *and* vertu, I vndirstonde not in streitist *and* propriist maner of contrariete, but in general or in large maner, as what euer þing is azenstonding anopir þing, whepir it be bi streitly takun contrariete, or bi priuacioun of it, or
 20 bi contradiccioun to it, in þat *and* so be callid 'contrarie' to it.²

Lo, sone, þis is þe auswere which myȝt be ȝouun to þi doute moud in þe bigynnyng of þis present chapitre, if þe groundis of þis auswere which ben rehercið þoruȝ þis present
 25 chapitre, which han be holde fro tyme of greet antiquite hidirto moche solemply,³ weren trewe. But, certis, þei ben not trewe, as schal appere in 'þe lasse book of cristen religioun' to be maad in latyn. ffor þoruȝ moral vice or synne which stondip aȝens moral vertu priuatieli, as bi
 30 priuing or forbering þe dede of vertu in it silf, or bi priuung þe dewe mater wherupon goip þe dede of vertu, or bi priuung eny notable circumstance of þe vertu, is such þat he takip his malice in a biholding to pilk vertu aȝens which he so stondip priuatieli, *and* perfore is knowun to be suche a vice
 35 bi biholding into pilk vertu; ȝitt þis [is]⁴ not like trewe of

It must be noted that, so far, vice 'contrary' to virtue has been used in a wide sense, to signify not only vice logically contrary to virtue, but also vice opposed privatively and contradictorily to virtue.

The aforesaid teaching of the Church is true only as regards vice opposed privatively to virtue, which is known to be vice through former knowledge of the virtue.

¹ After *of*, MS. has *to*, crossed through.

² See Notes; also above, p. 106. Cf. *Folewer*, Pt. I, chaps. xv and xvi.

³ MS. *solempnely*; *ne* being crossed through and underdotted.

⁴ *is*, an addition from the margin, the *is*

Vice strictly contrary to virtue is, on its own principles, adjudged to be vice by Reason, without regard to its contrary virtue.

vice and synne which stondip azens vertu in pure contrariete, as for þat he is a disposicioun or habit mere contrarye to þe disposicioun or habit of vertu, or for þat he goiþ vpon mater contrarye to þe mater of þe vertu, or for þat he takip a notable circumstaunce contrarye to þe notable circumstaunce 5 of þe vertu; ffor whi ech such vice hap his malice in him silf bi biholding into þe doom of resoun, as for þat resoun is demyng him forto be a willing of natural yuel to sum perssoone, or sum execucioun of such a willing,¹ or a dede being | meene into such willing; Euen as þe contrarye vertu is good 88^b and hap his goodnes in him silf bi a biholding into þe doom of resoun, as for þat resoun deemep it to be a willing of natural good to a perssoone, or an execucioun of such a willing, or a dede being meene into such a willing; And like wise of viciose nyllingis being contrarye to vertuouse nyllingis. Wher- 15 fore suche moral vicis being meere contrarye to moral vertues mowe be knowe bi her owne pryncipalis and groundis, wipoute dependence into þe knowing of þe contrarye vertues, and withoute a biholding² into þe moral vertues to which þei ben contrarye; lijk as þei ben moral vicis in her owne 20 affirmative being, bi her owne principlis and groundis of being, withoute biholding into þe moral vertues to which þo vicis ben contrarye, as to be dependent in being fro þo vertues.

Hence a previous knowledge of moral virtues helps one to know the vices strictly contrary to them. And a previous knowledge of moral virtues is necessary before one can know the vices opposed privatively to them.

So þanne, my sone, I leue þe answer which I haue made in þis present chapitre to þi doute, and I answepe þus: who 25 euer schal knowe moral vertues fulli or sufficientli, he is in a weie wherbi he schal soone aftir, if he wole, knowe þe moral vicis which stonden azens þe vertues contrariosely, and þat listly and esily, bi what he schal se soone aftir in þe doom of resoun. And so þe knowing of moral vertues is 30 good weie into þe knowing of þe moral vicis being to hem contrarye. And þat þe knowing of moral vertues is þe weie bi which oonli, and bi noon opir weie, ben knowun þe moral vicis which stonden azens moral vertues priuatiueli, is open ynouȝ bi philosophie. wherfore it is trewe þat vicis forboden 35 mowe be knowe wel aftir þat her³ contrarye³ vertues beden be

there having superior stroke and dot corresponding to superior stroke and dot denoting omission before *not* in text.

¹ MS. *awilling*.

² MS. *abiholding*.

³⁻³ MS. „*contrarye her*, with the marks signifying transposition.

knowe, and þat þe knowing of þo vertues schulen be occasions into þe soone to be had knowing of þo viciis forboden. And þis is ynouȝ for answer here. Certis, if þe groundis which ben rehersed in þis present chapitre schulden be vnderstonde oonly of suche viciis being priuatiuely agens moral
 5 vertues, þo groundes | were trewe. but þanne þei were ouer narowe and scant forto ȝeue a sufficientli large answer into al þi douȝt, which goiþ and passiþ vpon moral viciis contrarie to moral vertues as vpon moral viciis priuatiuely
 10 standing agens moral vertues. But þan if eny man wole aske whi bifore þis last answer I wolde putte þe opir former answer, which I deeme now to be vnsufficient, It myȝt seeme þat bettir it had be forto haue lete bi þilk first answer vnspokun, siþen he is vntrewe or vnsufficient. herto I answere
 15 and seie þat herfor I puttid forþ þe former answer: þat men schulden be warned þat he and his groundis ben not trewe of al maner moral viciis, pouȝ of long tyme passid þei han be holden for so trewe. What is more to be seid in þis mater I hope schal be write in 'þe lasse book of cristen religioun'
 20 in latyn.

[xviij^e chapitre]¹

[F]Adir, siþen ȝe take vpon ȝou forto teche in þe biddingis of þe iiij tablis ech of cristis forbedingis, I² aske of ȝou where and in which point wiþynne þe iiij tablis ȝe techen þe forbode of forswering and þe forbode of ydil swering?
 25

Where in the Four Tables are forswearing and vain swearing forbidden?

Sone, for cleer answer to þis questioun, þou schalt vnderstonde iij trouȝis:

In answer to this question three truths must be understood:

Oon is þat ech lawe of god which is to be kept and fulfilled of vs, is an habit or a disposicioun, or his dede of willing or
 30 of refusing, or a dede comaundid to be bi willing or refusing; pouȝ herwiþ it be trewe þat summe moral vertues and her dedis ben meenys into such seid willing or refusiȝȝ, siþen þo meenys ben bifore comaundid to be bi a willing³ and a chesing in þe wil. fforwhi ech lawe of god to be kept and
 35 fulfilled of vs is a moraly good gouernaunce, And ech moraly

(1) Every law of God (i. e. every moral virtue) is a habit or disposition, or a deed of willing or refusing, or a deed commanded by this willing or refusing, or a means towards this willing and refusing.

¹ On the numbering of chapters, see above, p. 171, note 2.

² After I, MS. has *aus*, crossed through.

³ MS. *awilling*.

good gouernaunce is suche as now is rehercid; *and* perfore eche lawe of god which is to be kept of vs is an habit or disposicioun, or his dede, or a worching or a gouernaunce. And mor[e]¹ proof | herof schal be sett aftir in 'pe folewer 89^b to pe donet'.²

How the terms 'deed', 'leaving undone', &c., should be taken.

Neuerpeles, sone, þou schalt herwip vndirstonde þat in my writingis ful oft *and* moche, for schortnes of speche, I com- prehende *and* conteyne withynne þe significacioun of þis worde 'dede' boþe doying *and* suffring, *and* also refusyng of a doing or of a suffring; And also bi þis worde 'leeuyng 10 vndo', or 'cecing', or 'vndoing', or 'forbering', I vndir- stonde alwey, or welnyȝ alwey, or at þe leest moche oft, a dede of þe wil which is a nylling or a refusyng, *and* not a noon³ worching of þe wil oonly. *and* þis I wole þat þou not forȝete for eny þing.

(2) Every law of God (i. e. every moral virtue) must lack undue matter, and must have every circumstance that Reason deems it should have.

þe ije troupe is þis: eer þan eny habit, disposicioun, or his dede be a lawe of god or a moral vertu or moral vertuose, he muste lacke vndewe mater, *and* [muste have]⁴ ech circumstaunce which resoun wole deeme þat he haue; *and* ellis he is not a moral vertu or moral vertuose, *and* 20 perfore not a lawe of god *and* of vs to be kept, as schal be tauȝt aftir in 'pe folewer to pe donet',⁵ *and* also in 'pe lasse book of cristen religioun', þe iiij^e trety. which circum- stauncis ben avisosnes, eend, maner, tyme, place, oþe, vowe, helpis, *and* opire such. *and* þei ben clepid 'circumstauncis' 25 of þe dede for þat þei mowe be chaungid aboute þe dede, *and* ȝitt þe dede standing þe same in him silf *and* in his kinde or nature vnchaungid, as schal be tauȝt aftir in 'pe folewer to pe donet',⁵ And in þe opire book alleggid, *and* in 'pe more book of cristen religioun', þe first party, þe iij trety. 30

These 'circumstances' are so called because they may change while the deed remains the same.

(3) The circum- stance of a deed is not the deed itself.

The iij troupe is þis: þe circumstaunce of a dede is not þe dede to whom he is sett; As, if I ȝeue an almes in money, or if I fast, with ful avisement for þis eende þat god loue me, *and* in þis fridaie, *and* in þis hospital, *and* wip vowe forto so do, or wip oope þat I wil so do, þis avisosnes is not 35

¹ MS. *mor*.

² Pt. I, chap. xv.

³ MS. *anoon*.

⁴ *muste have*, an addition from the

margin; *muste* having the superior stroke and dot corresponding to superior stroke and dot denoting omission before *ech* in text.

⁵ Pt. I, chap. xvi.

pe dede of fasting, neipir is pe almes ȝeuing; neipir pe loue of god is pe dede of fastyng or of almes ȝeuing; neipir pe
 90^a tyme neipir | pe ¹ place is pe dede of fastyng [or] ² of almes
 ȝeuing; neipir pe oope neipir pe vowe which I sette to pe
 5 dede [of] ³ biheest or promysse, þat I schal so faste or ȝeue
 almes, is pe dede of biheest or of ⁴ promysse. ffor whi pe dede
 of pe bihest myȝt be maad stonde *and* be fulfillid, þouȝ pe
 oope or vowe were not sett þerto. And þerfore, siþen pe
 promysse, which is a dede, *and* pe oop or vowe mowe be
 10 departid, þei ben not pe oon *and* pe same þing.

Now, sone, if ech lawe of god is an habit, disposicioun, or
 his dede bisette aboute resonabli *with* circumstauncis, *and*
 no þing ellis is a lawe of god þan an habit, disposicioun, or
 his ⁵ dede bisette wip circumstauncis resonabli, *and* þerfore
 15 noon such circumstance, in as moche as it is a circumstance,
 is eny lawe of god, it muste folewe þat where euer *withynne*
 pe iiij tablis it is to be spokun of eny dede which is goddis
 lawe, *and* as he is of goddis lawe, þer it is to be spokun of
 pe circumstance which may bi resoun be sette to pe same
 20 dede, *and* also nouȝwher ellis [it] ⁶ is to be spokun of such
 a circumstance *withynne* pe iiij tablis in þat þat he is
 a circumstance, saue where it is to speke of such a dede to
 which þilk circumstance is bi resoun setteable as of it
 a circumstance.

25 And, ferþirmore, siþen an oop *and* a vowe ⁷ ben not goddis
 lawis, for þei ben neipir good neipir badde, but þei ben
 circumstauncis setttable to summe dedis being goddis lawis,
 þat is to seie, to affermyngis *and* denyngis being goddis
 lawis, *and* to bihetingis being goddis lawis; þerfore folewip
 30 þat fortō speke of oopis *and* of vovis haþ no place in pe
 tablis of goddis lawe, saue oonli where it is to speke of
 affermyngis or denyngis or bihetingis maad to god or to
 man, *and* to which affermyngis or denyngis or biheetingis,

Since the law of God is a habit or disposition, or deed with its circumstances, therefore where the deed is found in the Four Tables, there will also be found the circumstances.

Oaths and vows are circumstances to some deeds which are God's laws, viz. deeds of affirming, denying and promising. Therefore oaths and vows are treated in the Tables with these deeds of affirming, denying and promising.

¹ Before *þe*, MS. has *þer*, crossed through and underdotted.

² *or*, an addition from the margin, with usual superior stroke and dot; the corresponding stroke and dot appearing before *of* in text.

³ *of*, a correction from the margin; MS.

or, with usual superior stroke and dot.

⁴ *of*, overwritten.

⁵ After *his*, MS. has *a*, underdotted.

⁶ *it*, an addition from the margin, with usual superior stroke and dot; the corresponding stroke and dot appearing in text before *is*.

⁷ MS. *avowe*.

Hence oaths and vows are treated along with Truth and Righteousness in the Four Tables.

oope and vowe mowe bi doom of resoun be sett as circumstauncis of þe same affermyngis, denyngis, or bihetingis. And þerfore, siþen | to speke of such affermyngis and 90^b denyngis haþ no place withynne þe iiij tablis, saue in þe v^e poynt of þe ij table, which is clepid 'troupe to god', and 5 in þe vj^e poynt of þe iiij^e table, which is clepid 'treupe to neizbore', And siþen to speke of suche bihetingis or promyssis haþ no place withynne þe iiij tablis, saue in þe iij^e point of þe ij table, which is riȝtwisnes to god, and in þe iij^e point of þe iiij^e table, which is riȝtwisnes to neizbore, it 10 folewiþ þat nouȝwhere withynne þe iiij tablis it is to speke of oopis and vovis, saue in þe now seid pointis of þe ij^e table and of þe iiij^e table; and ȝitt not þere saue as of circumstauncis settable sumtyme bi resoun to summe seid dedis of þo now seid pointis, þouȝ oute of þe iiij seid tablis speche 15 and tretreng mowe be maad of þe seid circumstauncis bi hem self for good causis.

Proof that oaths and vows are circumstances of a deed, and not the deed itself; and therefore are only to be treated in the Four Tables with the deed itself.

þat oopis and vovis ben not dedis being goddis lawis, neiþir ben dedis being aȝens goddis lawis, for þei ben not good neiþir badde, but ben circumstauncis to opire dedis 20 good or badde morali, I proue þus: If I seie þus, 'bi god', 'bi mary', 'bi seint Jame', [with]oute¹ more, þese seiȝngis ben neiþir morali good neiþir morali badde; And þerfore þo seiȝngis ben not dedis being goddis lawis, neiþir being aȝens goddis lawis. And if I seie þus: 'I hard masse ȝistir- 25 day', 'I was in þe chirche ȝistirdaie', 'I schal heere masse to morewe', 'I schal faste in þe next frydaie comyng', in so seiȝng I seie and I afferme and I bihete dedis being goddis lawis, which ben neiþir oopis neiþir vovis, but ben affermyngis and biheestis. wherfore folewiþ nedis þat if I ioȝne 30 þe seiȝngis of þe first now rehercid maner to þe seiȝngis of þe ij^e now rehercid maner, forto seie þus: 'Bi god, I hard masse ȝistirdaie', 'bi mary, I was in þe chirche ȝistirdaie', 'bi god, I schal heere masse to morewe', 'bi seint Jame, I schal faste on fridaye next comyng', þese spechis hoolid and 35 maad of þe ij seid maners | schulen not be oopis, but þei 91^a schulen be affermyngis and promissis circumstauncid wiþ

¹ The *with* of *without* is an addition from the margin, the usual superior stroke and dot marking the omission.

oopis, þat is to seie, to whom oopis ben sette. And in lijk maner it is to be seid, if vowis ben sette to affeermyngis or denyingis or to promyssis, þe hool dedis of affeermyngis or denyingis, of bihetingis and of þe vowis þerto sette, schulen
 5 be affeermyngis or denyingis or bihetingis circumstauncid with vowis þerto sette, þat is to seie, to whom vowis ben sette; euen riȝt as If I wolde holde vp a torche or a candel into testimonye whilis I affeirmed or bihiȝt, lijk as Jacob rerid vp a stoon into title¹ whilis he promisid to god. And
 10 so is schewid sumwhat, as for þis place, þat oopis and vowis, propirli to speke of oopis and of vowis, ben not lawis of god, neiþir aȝens lawis of god, but þei ben circumstauncis of lawis of god and of disposiciouns and of habitis and of her dedis, being vicis or viciouse contrary to þe lawis of god. And
 15 þerfore of hem it is not to trete withynne þe tablis of lawis, saue wiþ þe dedis to whom oopis and vowis ben se[t]table² as circumstauncis; and þat is in þe ii^e and v^e point of þe i^e table, and in þe ii^e and v^e poynt of þe iii^e table.

Neuerþeles, þouȝ oopis and vowis ouȝten be clepid noon
 20 opire pingis þanne suche circumstauncis now bifore spokun, ȝitt, for as moche as oft it is woned in holi scripture and oute of holi scripture forto clepe an 'oop', in an vnpropir maner of speche, þe al hool dede of affeermyng or denying or biheeting, with þerto ioyned þe seid circumstaunce of oop, and
 25 also forto clepe a 'vowe', in vnpropir maner of speche, al þe hool dede of bihetyng, with þerto ioyned þe seid circumstaunce of propirli taken vowe; þerfore to þe same vnpropir spekingis I wole in my writingis boþe here and in opire placis oft me confoorme. And þanne folewingli I seie þat al
 30 leeful oopis and vowis takun in þis maner, ben allowid in þe 91^b ii^e and v^e poynt of þe i^e table, | and in þe ii^e and v^e poynt of þe iii^e table, And folewingli herto þat alle suche vnleeful oopis and vowis ben forboden bi þe same now seid pointis, and alle ydil oopis and vowis ben disalowid bi þe
 35 same now seid pointis. what is propirli a vowe³ is tauȝt in 'þe filling of þe iiij tablis', in þe first party, where it is seid þat he is not þe dede of biheest to whom þe vowe is sette.

Sometimes, however, the terms 'oath' and 'vow' are loosely used for the deed of affirming, denying, or promising, with the circumstances of that deed. Pecoock often uses the terms in this loose sense.

Hence it follows that all lawful oaths and vows are allowed, and all unlawful oaths and vows are forbidden, in the Points of the Tables dealing with Truth and Righteousness.

¹ See above, p. 124, note 2.

² MS. *seclable*; *tt* frequently looks like

ct in the MS., but here *ct* seems actually written.

³ MS. *aroue*.

[xviij^e chapitre]¹

Some circumstances are necessary to every virtuous deed. These are treated under one head in the *Folewer*, Pt. I, chap. xvi.

[N]Euerpeles, sone, pou must herwith vndirstonde pat of pe seid circumstauncis longing to make dedis to be morali vertuose and morali good, summe ben of suche kinde pat bi doom of resoun pei muste be hadde to eche moral vertuose dede, and ellis he is not a moral vertuose dede: as ben avisidnes, eend, tyme, maner, place, and summe opire. And sipen forto trete eche of pese circumstauncis in ech poynt of pe iiij tablis were ouer long and ouer oft to be spokun, perfore of alle suche circumstauncis it is tretid vndir oon and at oonys in 'pe folewer to pe donet', in pat pat it is seid pere in pe [xvj^e] chapitre pat no moral vertu mai be withoute hem, but eche moral vertu muste nedis haue hem, in what euer poynt of pe iiij tablis he be assigned to be sett. And pilk teching and treeting of hem alle to gedir is sufficient ynouȝ pere for to be sette for alle pe iiij tablis, pat it is no nede to trete eny of hem in pe iiij tablis singularly to eche vertu.

Some circumstances are necessary only to certain moral deeds under certain conditions. Oaths and vows are such circumstances. As before said, they are treated in connexion with Truth and Righteousness.

Summe opire circumstauncis longing to make dedis to be morali vertuose and morali good ben of suche kinde pat bi doom of resoun pei ben not nedis to be had at eche moral vertuose dede, but at summe oonli, as at affeermingis or denyingis, or at bihetingis; and jitt not at eche affeermynge or denying, but [at]² summe affeermynge and denying oonly, wip summe certeyn circumstauncis aboute goon and bisette, And at summe bihetingis oonly, with summe opire circumstauncis aboute goon and bisette. of which secunde now seid principal soort of circumstauncis ben | oopis and vowis. and perfore it longip forto trete of oopis and of vowis withynne pe iiij tablis, where it longip to trete of affeermynge and denyingis and of bihetingis, to whom oopis and vowis ben settable circumstauncis, if sparing perof be not maad for loue of schortnes, or for sum opire good cause; and pat is

¹ On the numbering of chapters, see above, p. 171, note 2.

² at, a correction on the margin: MS. a;

the usual superior stroke and dot marking error.

in þe iij^e *and* v^e pointis of þe ij table, *and* in þe iij^e *and* vj^e pointis of þe iiij^e table.

Forswearing in promises towards God is forbidden in connexion with Righteousness, the Third Point of the Second Table.

Aftir al þis in þe bifore going maner tauzt *and* declarid, forto nōw come down into þe specialist foorme of answer to
 5 þi questioun, o my sone, movid in þe bigynnyng of þe next bifore going *chapitre*, I seie þus: In þe iij^e point of þe ij table, which is riȝtwisnes to god, it is seid *and* meenyd þat if *and* whanne eny man wole or schal bihete to god, þat he perfoorme it in fulfilling. And þerfore in þat same it is
 10 tauzt sufficientli þat who euer wole or schal bihete to god, wiȝ oope or vowe, or *withoute* oope or vowe, þat he perfoorme þe dede bihiȝt. And so þerynne¹ it is eftsoone sufficientli tauzte þat no man euer breke his vertuose bihest maad to god, swoorn or vowid, or not swoorn neiȝir vowid, ffor
 15 þanne he were not iust to god, but vniust to him. *and* so in þat is tauzt þe forbeding of false promissorye oopis or of forswering to god, *and* of fals vowing to god, aftir þe bifore seid comune maner of vnpropre speche vpon oopis *and* vovis², which vnpropre speche y now solewe. ffor, *propirli*
 20 to speke of oop *and* vowe, neiȝir oop neiȝir vowe is trewe or fals, neiȝir makip formaly a þing trewe or fals, or bindip or vnbindip *and* freeȝ; but sum tyme oop, sum tyme vowe, is ioyned to a speche or to a signe occupiȝng þe stide of speche, which is trewe or fals, as it is bifore proued; And
 25 sum tyme oope, sum tyme vowe, is ioyned to a speche promysory which bifore was binding,³ *and* which, bi setting⁴ to of þe oope or of þe vowe, is þe more binding.
 92^b And ferþirmore, | siȝen bifore in þe iij^e poynt of þe ij table it is tauzt, or at þe leest it is conuenient *and* according
 30 þere to be tauzt, or in sum opire writing of liȝk nature to it, þat if *and* whanne euer a man wole or schal bihete, wiȝ oope or vowe to god, þat he so bihete for þat he wolde be þerbi þe more remembrid *and* stirid to fulfille what he bihetip, whilis resoun wole þat he so be þe more remembrid *and*
 35 stirid to fulfille þe same bihest; þerfore in þilk same doctryne is sufficientli tauzt þe forbeding of bihetingis maad to god wiȝ oope or vowe, whanne resoun seȝ not nede in þe biheter

Vain swearing in promises towards God is forbidden in connexion with Righteousness, the Third Point of the Second Table.

¹ MS. *soþerynne*.

² See above, p. 187.

³ MS. *bindding*, the first *d* underdotted.

⁴ MS. *bissetting*.

þat eny suche remembring or stiring meene be sette to þe biheting. And in þis ben forboden ydil oopis *and* vowis, which *sum* man¹ peraenture wolde make to god. And ferþirmore, sipe in þe same seid iije poynt it is tauzt, or it is techeable, þat noon bihetingis be maad *with* ooþe or vowe 5 to god, saue whanne it is nede or profitable or honest þat þilk mater be bihestid to god, for ellis þilk biheest lackip a circumstance which resoun in his doom requirip to be at þilk promys; þerfore in þat is sufficientli tauzt þe forbode of eche biheest maad *with* ooþe or *with* vowe to god vpon 10 maters not profitable *and* honest to be to god bihestid: as ben Japis, triflis, *and* veyn þingis, or list, not chargeable þingis, or foul þingis.

All oaths and vows in affirming or denying to God are needless and unreasonable.

þat it is aȝens resoun a man or eny pure creature forto affeerme or to denye eny þing to god, doon or present, wiþ 15 ooþ or vowe, is open y-nouȝ; fforwhi þilk ooþ þerto sett schal not make god bileeue þerbi þe more þe affermer, bi cause þat god openli knowip bi him silf, *withoute* þe affermer, wheþir þe affermer seie trewe, or noo. And þat it is aȝens resoun a man to sette a vowe to an affermyng or denying 20 maad to god vpon a þing passid or present, or vpon a þing vntrewe or vn honest, or lital *and* triflose, or wiþoute nedē to so sette, is open ynouȝ also to eche mannys resoun bi lijk 93^a skile.

Forswearing and vain swearing towards our neighbour are forbidden in connexion with Righteousness and Truth, the Third and Sixth Points of the Fourth Table.

Certis, to eche witty persoon reding þe processē now maad 25 vpon it what is seid to be tauzt in þe iije *and* v^e pointis of þe ij table, it schal be list *and* esy forto se *and* knowe þerbi how þat a mannys fals swering *and* his fals vowing in biheting or in affermyng to his neizbore, is forboden bi it what is to be tauzt in þe iije point *and* in þe v^e point of þe 30 iiije table; *and* how þat a mannys ydil swering or vowing to his neizbore is forboden bi it þat is sette bifore in þe iije *and* v^e poynt of þe iiije table. And also more forbeding þan þis now seid aboute oopis *and* vowis of a man to god *and* 35 to his neizbore mai listli be knowun bi it what is seid al redi *and* expresseli in þe first parti of þis present book in þe now spokun tablis, *and* in her now spokun pointis. And þerfore

¹ MS. *summan*.

of lenger talking þer aboute here, what for schortnes, and what lest I sette þe reders þerof into werynes, I wole absteyne and forbere.

[xix^e chapitre].¹

- 5 [F]Adir, I haue mynde how afore in þe ije chapitre of þe afore going first party of þis book,² 3e tauzte þat summe moral virtues ben comaundementis of resoun or of feip, and summe ben counseilis of resoun; but 3itt it is vnknownen to me wheþir 3e feelen þat alle þe pointis or membris þere afore
10 tretid þoru3 þe iiij tablis ben moral virtues of comaundement, or no; ffor to³ my symple witt it seemeþ þat summe moral vertuose dedis in eche of þese iiij tablis ben dedis oonli of counsel; ffor whi I may preise god, worschip god, and preie to god in so hi3e degree of laboure in vnderstanding and in
15 affeccioun and in lengþe of tyme þat resoun iugip not it so to be doon þat it may not be left vndoon; but resoun iugip þat, þou3 it may be so doon as for þe bettir good, 3itt lasse of it, or a lou3er degree of it, may be doon and be sufficient.
93^b wherefore bi 3oure owne teching in þe seid ij chapitre², wheþre
20 3e discriuen what is a comaundement and what is a counsel, þese dedis in suche now seid degrees and circumstauncis ben oonli dedis of counsel, and not of comaundement; and in lijk wise mowe be assigned summe degrees or summe circumstauncis in þe virtues of clennes, of honeste, of pacience, of
25 dou3tynes, of mekenes, of largenes, and of attendaunce; in which degrees or circumstauncis þese now seid virtues ben not vndir precept and comaundement, bi cause þat neiþir resoun neiþir feip iugip hem to be so doon þat þei mowe not be left vndoon, or þat her contraries mowe not be doon.
30 Sone, I graunte wel þat þe pointis conteynyd in þe iiij seid tablis, in þo maners, degrees and circumstauncis in which þei ben oftist to be doon, and of mede to be doon, ben comaundementis; Neuerþeles, summe of hem, and, as it

Are all the moral virtues of the Four Tables commandments of God, or are some only counsels?

It seems that Reason does not order certain moral virtuous deeds of the Four Tables to be done in a very high degree, but it seems that they may be left undone in this high degree, for a lower degree will serve. Therefore in this high degree they are counsels, not commandments.

For example, certain degrees of Cleanness, Honesty, &c.

It is true that the moral virtues of the Four Tables are sometimes commandments, sometimes only counsels.

¹ Numbered *xix* in margin; a correct numbering only if in Pt. II there is a chapter heading missing. See p. 171, note 2, also *Introd.*, Section I, A, for

collation of MS., gaps, and numbering of chapters.

² pp. 15-16.

³ MS. *fforto*.

seemep to me now, eche of hem, may in suche degree of heȝt, maner *and* circumstaunce be chosun bi doom of resoun þat it is not in þilk degree, maner *and* circumstaunce a precept or a comaundement, but oonli counseil. And in lijk maner þe counseilis rehercid afore in þe ije *chapitre* of þe first 5 partye,¹ þouȝ þei be oonli counseilis in þilke maners *and* circumstauncis in which þei oftist fallen to be chosun aftir doom of resoun, ȝitt in suche maner eche of hem may be circumstancionat þat, wiþ þilk circumstaunce, it is a precept or a comaundement. of which maner of circu[m]stanciona- 10 cion² ensaumples is sette forþ in 'þe more reule of cristen religioun', þe first party, þe iije³ treti, þe []³ *chapitre*. And þanne chastite, vndir þilke circumstauncis whanne it is a precept, it is in þe iije point of þe iije table; voluntary pouerte, whanne it is a precept, it is in þe ve point of þe 15 iije table; And obedience of oon man to anopir, whanne it is a precept, it is in þe ije point of þe iije table, *and* is a spice of attendaunce; euen riȝt as bi sum consideracioun | þei ben in þe same tablis *and* pointis whanne þei ben 94^a counseilis.⁴ 20

The three great counsels—Chastity, Voluntary Poverty, and Obedience—may sometimes be commandments. Their positions in this case in the Four Tables.

The difference between a *commandment* and *counsel* explained.

Neuerpeles, bi cause þe pointis of þese iiij tablis ben in þe oftir side preceptis, *and* in þe seelder side counseilis (except in eche of þe iij laste tablis þe laste point, which is larges, *and* except þe vij point of þe iij table, which is douȝtines); *and* aȝenwarde chastite, wilful pouerte *and* 25 obedience, *and* summe opire moral virtues afore in þe ije *chapitre* of þe afore going first partye rehercid,⁵ ben in þe oftir side cheseable as counseilis, *and* ful seelden þei fallen to be chosen as preceptis; perfore resoun wole þat al þe afore seid pointis of þe iiij tablis (except summe now bifore 30 exceptid)⁶ schulde be callid 'preceptis' or 'comaundementis', *and* alle þe opire now afore seid schulde be clepid 'counseilis'.

Is a man damned for wilfully breaking any commandment of God?

ffadir, is ech comaundement of god so streitli bynding þat, if a man do wittingli *and* willingli aȝens it in maner 35

¹ See pp. 15–16.

² MS. *circustancionacioun*.

³ Space left in MS. for reference.

⁴ See p. 15.

⁵ See p. 15.

⁶ See above, ll. 23–5.

and circumstancionacioun in which it is a comaundement of god, þat pilk man þerfore is dampnable?

Certis, sone, moche þing is to be seid and tauȝt aboute þe doing aweie of deedli synne, *and* aboute þe doing aweie of venial synne, *and* aboute þe difference bitwixe venial synne *and* deedli synne, which doctryne haþ no place to be seid in þis booke here, but þerof speche *and* tretim schal be maad in 'þe booke of cristen religioun', in þe first party, þe ije tretice, *and* bettir in 'þe booke of penaunce' in latyn.

Where the full doctrine of deadly sin *and* venial sin is to be found.

10 Neuerþeles, forto sumwhat seie here vndir myn oft maad protestaciouns, take þou þis: In lasse þan pilk gylt drawn bi breking of eny leest comaundement of god, or bi doing azens eny moral vertu, be forȝouun of god, or be doon aweie bi sufficient amendis for it maad to god, pilk man so agiltig¹

Even for the slightest sin a man must make amends, or be forgiven by God, before he can enter into Heaven.

15 is to be dampned fro his blys, or ellis he is to be tariet *and* lettid fro his blis; fforwhi no suche synne, be it neuer so 94^b litil, may be receiued into þe heuen, And but if þe seid synne of pilke man were to be forȝouun, or in þe now seid maner be doon aweie, ellis he schulde entre into heuen *with* synne.

20 *and* so herof it folewip þat for ech kinde of moral synne doon to god, þe doer is dampnable, in lasse þan it be to him forȝouun, or in lasse þanne he make þerfore to god a sufficient amendis; or ellis he is tariale *and* lettable fro heuen into tyme pilke synne be forȝouun, or into tyme þat amendis 25 sufficient be þerfore maad.

And forto se þe bettir þis to be trewe, into tyme þou schalt rede in þe opire bokis now bifore named, Lo, ij ensaumplis: þou seest þat a fadir biddip his childe forto in eche werke daie go to scole; *and* also he biddip him make 30 no maner of lesing, be it neuer so litil; *and* he biddip to þe same childe þat he be no þefe; he biddip also þat þe childe schal slee no man, *and* namelich not his owne fadir, or his modir, or his briþeren. Lo, eche of þese pointis ben comaundementis or biddingis of þe fadir to þe childe, fforwhi ellis þei 35 were oonli counseilis of þe fadir, And þanne folewip þat, þou þe childe schulde breke hem, he schulde neipir lasse neipir more trespase anentis his fadir, which is vntrewe. *and* ȝitt bitwixe þese comaundementis or biddingis is a greet difference in gretnesse or litilnesse, *and* in lasse or more charging in

As there are degrees of sin, so there are degrees of punishment.

¹ MS. a giltig.

A father will voluntarily forgive a child for a slight offence, and will punish him only slightly.

But for a grave offence the child may be disowned and disinherited, unless he make sufficient amends for his sin, or earnestly strive to obtain his father's mercy.

A master will only tempo- rarily punish a servant for a slight offence.

þe fadir so bidding; fforwhi if þe childe breke þe first now seid comaundement, or þe ije, oonys or twies, or oftir, or how euer oft he do so, þe fadir wole not forsake þe childe and putte him oute of his grace, housholde and heritage bi iugement; But he wole soone forzeue it, wiþoute eny special 5 þerfore requirid to be doon prouocacioun into mercy, or requirid amendis or satisfaccioun, and þat for biholding to opire good gouernauncis of þe childe, or for biholding into his owne gentilnes and loue toward þe childe. And at | sum 95^a while for þat þe childe schulde be afeerde¹ to do so eftsoones, 10 þe fadir wole chastise þe same seid² childe² bi sum [sm]al³ peyne, according to þe quantite of þe trespass, not wiþstanding þe fadir hap forȝouun þe trespass and kepip þe same childe in his oolde bifor had title and cleym to his eritage, so þat him nedip no newe graunte. but, certis, if þe childe trespass 15 azens þe iije or þe iiij now seid his fadris comaundementis, no wondre it were þouȝ þe fadir putte bi iugement þe childe so trespassing oute of housholde and oute of eritage, and not to haue þe title of riȝt of þe newe, but if þe sone so trespassing schulde bere him silf douȝtli in vse of prouocative 20 meenys to bowe his fadir into mercy, or but if he schulde make to him a ful iust aȝen quyting amendis.

we seen also þat an housholder, a fadir of meyne, biddip to his man 'do þis' and 'do þat', in manye vnnumerable tymes. of which þingis so to be doon, summe ben liztli 25 chargid of þe bidder, and summe ben more chargid and at a greet force y-sette. And ȝitt alle ben hise biddingis, fforwhi we mowe not seie þat alle þo ben hise counseilingis, and þat for cause now sumwhat bifore sette. And ȝitt þis bidder bi resoun ouȝte not bi so stirid þat for eche trespass of his 30 seruaunt y-doon azens eny of hise seid biddingis, he forsake his seruaunt, and wiþdrawe al his good maistirschipe, rewarding and avauncing from þe seruaunt; not wiþstanding þat he muste abide and tarye ȝitt a while⁴ into tyme he it forzeue, or but if he receyue for it a sufficient amendis. fforwhi 35 ellis freendschip and indignacioun or enemyte toward þe same persooene schulden stonde to gedir in þis fadir of hous-

¹ MS *a feerde*.

²⁻² MS. „*childe*, *seid*, with the marks of transposition.

³ MS. *final*, certainly with an *f* at the

beginning, but with signs of the stroke over the *i* having been erased, as if to alter *in* to *m*.

⁴ MS. *awhile*.

holde, which may not be, for þei ben contraries. but resoun
wole þat þis fadir of housholde biholde into his owne curteis
manhode, *and* into his loue which he schulde haue to his
95^b meyne, *and* to þe opire | good gouernauncis which in opire
5 sidis his meyne paien to him, *and* perbi be moued þat he
forzeue suche smale defaultis anoon as þei ben doon; þouȝ at
sum tyme he rebuke þe trespassers, *and* perauenture smyten
hem softly in wey of venging, þat is to seie, forto agaste hem
and opire, it seyng to [not]¹ in lijk maner trespass eftsoone.

10 And euen so it is in þis purpos bitwix god *and* vs in hise
comaundementis breking, þat summe of oure smale trespassis
god wole forzeue for his greet loue *and* gentilnes. And for
summe opire of oure smale trespassis being sumwhat grettir,
god wole take a temperal vengeance or punyschment, forto
15 make þis trespasser *and* opire þe bettir be waar, not wiþ-
standing þe synne perbi is not forȝouun but bi goddis greet
loue. And for summe opire grettir synnys, which we callen
'deedli synnes', god wole assigne *and* jüge vs into dampna-
cioun fro heuen, neuer to haue riȝt þerto aȝen withoute a
20 newe ȝift *and* a newe restoryng; *and* ȝitt neiȝir to haue it
so bi a newe graunte, in lasse þan we prouoke him into
mercy bi meenys afore tauȝt in þe xvij chapitre of þe first
party of þis present book.

In the same way
God will voluntar-
ily forgive a
small sin. A
somewhat
greater sin He
will slightly
punish. For a
deadly sin a
man will be
eternally
damned, unless
he earnestly
strive to obtain
God's mercy.

ffadir, I can not se² whi þe iiije counseil schulde not bi
25 sett to þese iij counseilis³ now afore tretid. fforwhi, if forber-
ing of woord[1]dly⁴ goodis in sum quantite *and* in sum maner,
or ellis vtterly, for propirte, whanne to þe forberer is excludid
greet occasioun of synnyng in coueitise, is a vertuose dede
and a counseil, bi lijk skile forbering of sopers in sum
30 quantite *and* in sum maner, or ellis vtterly for al *and* euer,
or forbering of fleisch for euer, whanne to þe forberer or
absteyner is excludid ful greet occasioun of leccherye *and* of
manye wijlde recchelesnessis, þouȝ perbi bifalle sum feblenes
in þe body, or schortyng of his bodili lijf, is as a greet

Is not partial or
total abstinence
in eating meat a
moral virtue of
counsel?

¹ *not*, an addition from the margin; the usual superior stroke and dot marking the omission.

² MS. *seie*; the *ie* being crossed through.
Viz. Chastity, Voluntary Poverty, and

Obedience of one man to another, the three great Evangelical Counsels. See pp. 15, 192, and Pt. I, chap. vi.

⁴ MS. *woordly*, with a dot after the *r* to mark the omission of the *l*.

And are not partial or total abstaining from certain sports and abstaining from the company of women moral virtues of counsel?

It is true that there are many more moral virtues of counsel than Chastity, Voluntary Poverty, and Obedience of one man to another.

Will it not be said that the Fourth Matter, 'God's law', is sufficient for the Christian, without the knowledge of the other six Matters?

vertuose dede, sipeu euer eipir dede is according to þe doom of resoun, | and bi euer eipir dede is excludid an occasioun 96^a of synne, and grettir occasioun of synnys is not þerto knytt and anexid. And þerfore folewip as wel oon to be a vertu or¹ a¹ vertuose dede as þe opire. And sipeu resoun, which 5 allowip boþe hem to be doon, deemep not þat þei must nedis be doon, folewip þat boþe ben conseilis, And namely þat, if oon of hem be a conseil, so wel is a conseil þe opire. In lijk maner I myȝt argue þat forbering of certein sportis and myrþis of þe ize or of þe eere for a certeyne tyme or for euer 10 schulde be a vertu and a conseil to hem which receyuen þerbi a greet lett fro synne; and also forbering of certeyn cumpanyes, namelich of wommen. And so manye mo conseilis myȝt be noumbrid þan þese þree. And so to haue þese iij as for þe hool noumbre of conseilis seemep to procede bi 15 insufficient in þis mater consideracioun.

Sone, þi resoun prouep þi party wel, and þerfore azens þi party as in þis I wole not seie, but I wole it graunte; And not oonli for þi skillis now maad, but also for þat I haue in mynde wel how in *mathew*, þe v chapitre,² in þilk place 20 where it is seid þus: 'ȝe han herd þat it was seid to oolde men, "þou schalt not sle";' etcetera, and from þens into þe eende of þe same chapitre, crist techip diuers vertuose gouernauncis which ben not of þe streit comaundementis, and þerfore þei ben oonli conseilis. And þerof sumwhat is 25 seid in general in 'þe book of cristen religioun', in þe first party, þe iij tretice, and in 'þe book of conseilis'.

[xx^e chapitre].³

[F]Adir, for as moche as ȝe han maad þe first party of þis book and also ȝoure 'greet book of cristen religioun' forto 30 renne vpon þese vij maters, þat is to seie: what god is in his owne dignitees and nobiltees, which ben hise benefetis, which ben hise punyschingis, which is | his lawe and seruice 96^b þoruȝ which he lokip to be serued of vs, which ben oure natural wrecchidnessis, which ben oure synful wickidnessis, 35 and which ben remedies azens boope oure natural wrecchid-

¹⁻¹ or a, overwritten.

² vv. 21 ff.

³ See above, p. 171, note 2, and p. 191, note 1.

nessis and azens oure synful wickidnessis; and 3e haue maad
 pe ij partye of pis present book forto defende and to magnifie
 and sumwhat declare pe first party of pis same book; I trowe
 verrily pat manye men schulen detract and bachyt 3oure
 5 present litil book, and 3itt moche more 3oure grettir book,
 'pe reule of cristen religioun', seiyng in pis wise: pat it
 sufficiþ to euery cristen lyuer for to knowe pe lawe or seruice
 of god into pis eende, pat he þerbi lyue holili, goostli, or
 sufficientli, fforwhi þerbi he schal knowe alle moral vertues
 10 of goddis comaundementis and alle vicis and synnys con-
 trarye. And pese now seid vertues ben alle þat a man owith
 to worche, do and folewe; And pese now seid contrarye vicis
 and synnys ben alle þo þingis which a man owip to forbere,
 eschewe and flee. And more is pere not to be doon in a
 15 cristyn mannys good lyuing þan bowing from yuel and
 worching good, which is not ellis þan moral vertu, as is open
 in pis book afore. and al pis is in oon of pese vij maters of
 pese ij bookis, þat is to seie, in þe iiij^e mater, which is pis:
 which or what is goddis lawe. Wherefore it nedip not a
 20 cristen lyuer to knowe pe opire vj maters now afore rehercid,
 as forto make his good lijf to hange þerupon. And bi so
 moche I mai þe bettir trowe þat such as is now seid doom
 and jugement schal be 3ouun vpon 3oure ij now seid bokis,
 bi how moche I haue herd such motryng long eer and bifore
 25 pis present daie, in which ben not 3itt vtterli maad neiper
 vtterli pupplischid 3oure now seid ij bokis.¹
 97^a Sone, for answer herto þou schalt vndirston|de þat 'pe
 lawe of god' is takun in iij maners:

In oon maner 'pe lawe of god' is takun as it comprehendip
 30 and conteynyth al þing what euer god comaundip to be doon,
 except þe bisynes to gete knowing. And in pis maner I take
 'pe lawe of god' as oft as I noumbre it to be oon of þe seid
 vij maters, And it is þe iiij^e mater amonge þe seid vij.
 Certis, 'pe lawe of god' takun in pis maner is not sufficient
 35 to vs þat we neden not to knowe more þan pis lawe as for
 knowing of oure goostli helpe; fforwhi pis now seid lawe
 muste be kept and fulfillid, and it mai not be kept and ful-

The term 'law
 of God' may be
 taken in three
 ways:

(1) Equivalent
 to the 'Fourth
 Matter', but not
 including the
 command to
 learn the Seven
 Matters.

To know the
 'law of God'
 in this sense
 is not sufficient.

¹ See *Intro.*, Section I, B.

fillid wipoute þe knowing of þe¹ vj opire maters, as wel as not withoute þe knowing of it silf, as aftir in þis same present chapitre schal openly be proued. Wherefore folewip þat þe knowing of þis lawe in þe first maner y-takun [is]² not so ynouȝ and sufficient þat we neden not to knowe more 5 for oure goostli helpe.

(2) Equivalent to all God's commandments, including the command to learn the Seven Matters, and therefore including the 'law of God' in the first sense.

In þe ije maner 'þe lawe of god' is takun as it comprehendip and conteynyth al þing, what euer god biddip to be doon, wheþir it be bisynes to learne and knowe, or to loue, or eny opire dede comaundid bi þe wil to be doon. And 10 siben god comaundip not oonly þe lawe now seid in þe first maner taken forto be kept and doon, but also he comaundip þe knowngis of alle þe vij seid maters to be doon, kept and had, as aftir in þis same present chapitre schal also openly be schewid; þerfore 'þe lawe of god' in þe ije³ maner taken⁴ 15 comprehendip and conteynep 'þe lawe of god' in þe first maner taken, and þe bisynesse to gete þe knowngis of alle þe vij seid maters and of eche of hem. And in þis ije maner I schal vndirstonde and take 'þe lawe of god' as oft as I schal speke of it bi it silf, not noumbring it wip þe vj opire 20 seid maters.

(3) Equivalent to all God's commandments and counsels, and so including the 'law of God' taken in the second sense.

In | þe iij maner 'þe lawe of god' is takun as it compre- 27^b hendip and conteineþ al þat god biddip to be doon, and al þat god counseilip to be doon. and so 'þe lawe of god' takun in þe iije maner conteineþ generali al þe lawe in þe 25 ije maner takun, and ouer it þe counseilis of god. which dedis þo ben þat god counseilip oonly, and how þei ben diuers from þe dedis which god biddip to be doon, þou maist sumwhat se,⁵ o my sone, afore in þe first party of þis book, þe ije chapitre, and bfore in þis ije party of þis book, þe 30 xix⁶ chapitre.

Why it is not sufficient to know only the 'law of God' in the first sense.

Now, sone, bi þis maad distinccioun and declaracioun of þe iij maners of goddis lawe, þou maist esili wite how þou schalt answeere to such arguers, which, as þou seist, þou hast

¹ þe overwritten in MS.

² is, a correction on the margin; MS. it; the usual superior stroke and dot marking the error.

³ MS. first, crossed through, and ij^o

overwritten.

⁴ After taken, the MS. has: and þe bisynes to gete, crossed through.

⁵ se, overwritten.

⁶ See above, p. 173, note 5.

herd. fforwhi if [bi]¹ her now afore² maad² arguyng [pei]³
vndirstonden 'pe lawe of god' in pe first maner takun, it
is fals *and* it is to be denyed pat it sufficiþ to euery cristen
lyuer forto knowe pis lawe or pis service of god into pis
5 eende pat he lyue perbi holily or goostly sufficientli; And it
is fals *and* to be denyed pat bi pis lawe schulen be knowen
alle vertues of goddis comaundementis and alle vicis contrary.
ffor whi god comaundip þe knowing or þe bisynes to gete þe
knowing vpon þe first, ije, iiije, v^e, vj^e *and* vije seid maters,
10 as schal be proued anon here aftir. And pis bisynes to gete
þe knowngis of þe seid vij maters is not includid *and* con-
teynid in pis seid lawe taken aftir þe first seid maner.
Wherefore more knowing is necessarye to vs þan is þe know-
ing of pis now seid lawe takun in þe first seid maner, which
15 lawe is þe iiije mater of þe vij.

And if pese arguers in her arguyng vndirstonden 'pe
lawe' takun in þe ije maner or in þe iiije maner, þan it is
trewe pat pis lawe sufficiþ to euery cristen lyuer pat bi it
98^a he lyue go|ostli at þe fulle, And it is to be grauntid pat bi
20 pis lawe eche moral vertu comaundid bi god is in it con-
teyned *and* includid. But, certis, þan it is to be denyed pat
pis lawe is þe iiije mater of þe seid vij maters, fforwhi pis
lawe comprehendip, conteyneþ *and* includip þe seid iiije
mater; And ouer it pis same lawe comprehendip, conteyneþ
25 *and* includip þe bisynes to gete þe knowngis of þe iiije
mater *and* of þe opire vj maters. And perfore pis lawe
includip in sum manere⁵ þe same iiije mater *and* þe opire vj
maters, *and* so is her argument assoilid.

pat 'pe lawe of god', takun in þe first maner, mai not be
30 kept *and* fulfillid wipoute knowing of it silf, pat is to seie,
not wipoute knowing of þe same seid iiij mater, namelich
meritorily, pankeabli *and* rewardabli, it nedip not to make
þerto eny proof: it is so open ynouþ in it silf. ffor how

If the term 'law
of God' is taken
in the second or
third senses, it
is sufficient for
a Christian to
know only
'God's law';
but then this is
a different thing
from knowing
only the
'Fourth Matter'.

To know the
'law of God' in
the first sense is
insufficient; for
it is impossible
to fulfil the law
of God unless
we know that
law, i. e. the
Fourth Matter.

¹ bi, an addition from the margin. Mark
of omission in text before her.

²⁻³ MS. „maad afore, with the oblique
marks denoting transposition.

³ þei, a correction on the margin; MS.

e; the usual superior stroke and dot
denoting error.

⁴ of follows in the text, but with the
o underdotted to denote deletion.

⁵ The *ma* of *manere* overwritten.

myzt a lawe be kept *and* fulfillid meritorily, but if it were knowun?

And it is impossible to fulfil the law of God, unless we know the other six Matters.

but þat 'pe lawe of god', takun in pe first maner, mai not be kept *and* fulfillid withoute knowing of pe first, ije, iij^e, ve, vj^e *and* vij^e maters, I mai prove in pis wise: Lo, 5 sone, pese ben pointis of goddis lawe *and* seruice takun in pe first maner: forto loue god aboue al opir þing, to preise god, to worschip god, to such repentaunce *and* penaunce do þat we falle not into hise punyschingis of pis worlde *and* of helle. No man mai herto seie nay, as schal be openli proued 10 *and* groundid in 'pe book of repentaunce' or 'of penaunce' in latyn. but so it is þat no man mai fulfille pese now seid pointis, but if he afore knowe god, how worpi he is, which ben hise louyng greet benefetis, *and* which ben hise hard punyschingis. whe[r]fore¹ nedis it solewip who so wole 15 kepe goddis lawe *and* his seruice, taken in pe first maner, he muste nedis knowe þat god | is reuerend, hiȝe, digne, 98^b good *and* worpy to be reuerencid, worschipid *and* louyd, boþe for him silf *and* for hise benefetis, *and* þat hise punyschingis mowe not be ascapid but if we do in pis lijf 20 repentaunce *and* penaunce for oure synnys. fferþirnore, how schal a man drede *and* aȝenstonde his natural wrecchidnessis [but yf he bifore knewe his natural wrecchidnessis]²; how schulde a man repente him of hise synnys but if he knowe his synnys; how schulde a man sette remedies aȝens hise 25 wrecchidnessis *and* aȝens hise wickidnessis but if he bifore knewe pe same remedies? And ȝitt pese iij now rehercid gouernauncis ben dedis *and* gouernauncis of goddis seruice *and* of goddis lawe, bi as moche as bi pe moral vertu of clennes a man aȝenstondip pe natural pronitee, redynes, or 30 wrecchidnes which wolde drawe him into glotenye *and* leccherye, *and* bi pe moral vertu of benyngnite a man aȝenstondyth his natural redynes or wrecchidnes which wolde drawe him *and* tempte him into wrappe *and* enuye, *and* bi mekenes a man aȝenstondip his owne natural wrecchidnes 35 drawing him towarde pride; And so forþ of eche moral

¹ MS. *wherefore*.

² but . . . *wrecchidnessis*, a correction on the margin; stroke and dot after the

previous *wrecchidnessis* in text, and corresponding stroke and dot over *but* in margin.

vertu in goddis lawe. Wherfore nedis folewip þat if a man schal kepe sufficientli goddis service and his lawe, he muste knowe whiche ben hise wrecchidnessis, and which ben hise wickidnessis, and which ben remedies agens hem boþe. how
 5 schulde a man haue greet longing desire into heuenward, how schulde he be strong and hard to suffre greet peynes in contynewaunce for heuen, and zitt knowe not þat þere is an heuen, or knowe not what heuen is, or what ioies ben in heuen? How schulde a man drede and fle peynes of helle,
 10 and zitt no þing knowe of hem? how schulde a man be stirid to loue god aboue a man him silf but if he knewe
 99^a god|dis worpines to be fer aboue mannys worpines? And þerfore I wondre how for schame eny man knowleching him silf in louzest degree a clerk, schulde so iuge, deeme and
 15 affeerme, preche and publysch, in maner now afore¹ rehercid, þat it is no nede þat þe peple learne and knowe [ouzte]² of þe first, ije, iije, ve, vje and vije maters.

þat god comaundip þe bisynessis to gete þe knowingis of þe seid vij maters, and so þat þerynne he comaundip in sum
 20 wise þe knowingis of þe seid vij maters, and so þat þerbi he comaundip mo dedis þan ben includid in 'þe lawe of god', takun in þe first maner, may be schewid þus: god biddip to be knowen and kept al þe lawe in þe first maner takun, as no man wole seie nai þerto. Wherfore god biddip alle
 25 þo oure dedis and gouernauncis to be had and doon, wipoute which dedis and gouernauncis þe seid lawe [beden]³ mai not be kept; riȝt as, if I bidde a man speke, in þat I muste nedis bidde him breþi, And if I bidde a man ride on myn erande, in þat nedis I bidde him lepe vpon þe hors. And
 30 þan ferþir þus: but so it is þat þe lawe in þe first maner beden may not be kept and fulfillid withoute þe knowingis of þe opire vj seid maters, as now bifore in þis same present chapitre it is openli schewid, and not wipoute knowing of þe iiije mater of þe vij, as is open ynouȝ. wherfore folewip
 35 þat god biddip þe bisynessis forto geete þe knowingis of þe seid vij maters. and herbi it folewip ferþir, which was my

Proof that God commands the knowledge of the Seven Matters, and so commands more deeds than are included in the 'law of God' taken in the first sense.

¹ MS. *a fore*.

² *ouzte*, a correction from the margin; MS. *oute*.

³ *beden*, a correction on the margin; MS. *bidden*; the usual superior stroke and dot marking the correction.

purpos to proue, þat þerynne he biddiþ þe knowings of þe same vij maters, ouer þat þat he biddiþ þe lawe taken in þe first maner to be kept *and* fulfillid in werke, which is þe iiij^e mater of þe vij.

All that God commands or counsels is His 'law'.

And þan ferþir þus: how moche euer god biddiþ to be 5 doon, or counseiliþ or [ordeyniþ]¹ to be doon, so moche is his lawe. And god biddiþ or ordeyniþ or counseiliþ to be doon al þat is | seid in þe ij^e maner *and* in þe iiij^e maner of 99^b taking goddis lawe. whe[r]fore² folewiþ þat al þilk þing, which þing boþe in þe ij^e maner *and* also in þe iiij^e maner 10 is taken *and* assigned bi me to be clepid 'goddis lawe', is ful worþi to be so clepid 'goddis lawe'. And þus moche, sone, is ynouz for answer *and* declaracioun to þe mater of þin argument. mo obiecciouns aȝens þe conceit of þe iiij tablis of goddis lawe, with answeris to þe same obiecciouns, 15 schulen be sette in 'þe folewer' to þis present book,³ which þerfore I clepe 'þe folewer to þe donet'.

[xxj^e chapitre]⁴

The Son desires to learn a form of praising and praying.

[3]itt⁵, fadir, for as moche as bifore in þe [iiij^e]⁶ chapitre of þe first party of þis book, ȝe tauȝt þat we ouȝte at sum 20 while preise god, *and* also þat we ouȝte at sum while preie to god, *and* to me now remembring vpon þilk now rehercið teching, it seemeþ þat, if þere were diuisid a certeyn foorme of preising *and* anoper certeyn foorme of preying, it were a redy þing to eche man whanne he schulde schape him to 25 preise *and* to preie, And it were a greet eese to him bi þat it schulde be to him forto boþe to gyder fynde or make his foorme of preising *and* of preiung, *and* forto þerwiþ at oonys to vse þe same foorme of preising *and* of preiung deuoutely, bi cause þe laboure of fynding is in þe resoun, *and* þe laboure 30 of deuocioun is in þe wil, And whilis a man labouriþ strongli in þe resoun, bi so moche he schal þe lasse laboure in þe wil, And so folewingli þe swetnes of deuocioun in þe wil muste be bi so moche þe lasse, riȝt as, whilis a man

¹ *ordeyniþ*, a correction on the margin; MS. *denyiþ*; the usual superior stroke and dot marking the correction. Before the following *ordeyniþ*, MS. has *denyiþ*, crossed through.

² MS. *whefore*.

³ See *Folewer*, Pt. II.

⁴ See above, p. 171, note 2, and p. 191, note 1.

⁵ Small *i* in MS.

⁶ MS. *iiij^e*.

3eueþ greet attent to seing wip hise bodili ize, bi so moche þe whilis he schal þe worse heere or smelle or taast delectabili; wherefore¹, good fadir, I preie 3oure gentilnes, dresse 3e me in þese two now touchid desirid foormes, þat is to
 100^a seie, of preising *and* of preiyng, *and* as | for þis tyme I schal aske no more.²

Sone, þi schewid now desiris to haue sette forþ a foorme of preising *and* anopir foorme to be sette for[þ]³ of preiyng ben resonable, *and* þerfore azens hem I wole not be.

The Father assents to the justice of this demand.

10 As forto assigne to þe a foorme of preising, siþen preising a persooone is not ellis þan a⁴ declaring of a persoonys dignitee bi wordis þerof in speking, as is tauzt in þe first party of 'þe reule of cristen religioun', in þe vij^e treti, And siþen so it is þat al þilk 'book of cristen religioun', þoruþ alle hise
 15 ij parties, goiþ vpon goddis dignitees *and* goddis worþinessis *and* goodnessis, *and* þat in ful faire *and* swete *and* deuoute maner, þou nedist not haue a fairer, a fruytfuller, a deuouter foorme to preise god þerbi, þat is to seie, if þou wolte preise him bi rehercels of doctryne *and* of cleer knowing vpon
 20 goddis worþinessis *and* dignitees *and* goodnessis, þan is forto rede bi worde withouteforþ in þe seid book, 'þe reule of cristen religioun', þoruþ eny of hise ij partyes. Neuerpeles, þe ij^e partye wole serue herto more deuoutly þan þe first partye. And, if it lijke þee to preise god with rehercels of
 25 not so cleer doctryne vpon goddis dignitees, worþinessis *and* goodnessis, but bi wordis of hiþe swetnes *and* greet enhauncing goddis worþynes *and* goodnes, withoute suche at þe clerist doctryne, þou nedist noon bettir, fairer or swetter foorme fynde þan þou maist haue in þe first party *and* in
 30 þe iij^e party of þe book y-callid 'dyuyne office for alle þe tymes of þe 3eere'; And þat wheþir þou wolte preise god in him silf, or in hise seintis, or in hise opir benefetis. And þus moche as for assignyng to þe foormes of preising.

Where forms of praising may be found.

Now as for foormes of preiyng, I seie þus: þou maist
 35 preie in þre maners of foormes: ffor whi þou maist, if þou wolte, preie in þe foorme which crist tauzt, *mathew*, þe vj

There are three forms of praying:

(1) The *Pater noster*.

¹ Here, as frequently, *wherefore* is equivalent to 'therefore'. Cf. above, p. 131, l. 20.

² MS. *nomore*.

⁴ *a*, overwritten.

³ MS. *for*.

(2) The *Pater noster* with other words and processes joined thereto.

(3) Other forms devised by holy men.

Where the exposition of the *Pater noster* is set forth.

Where examples of the second manner of praying will be found.

This form is also a form of praising.

chapitre,¹ and in luk, xj chapitre,² wipoute | eny setting 100^b þerto of eny opire wordis, which foorme is callid in latyn 'Pater noster'; or ellis pou maist preie in þe same foorme, with setting to of opire wordis and opire processis; or ellis, in þe iij maner, þou maist preie in foormes diuisid bi holy 5 mennys laboure in opire wordis þan is þe Pater noster, þou þei ben not contrarye to þe sentence of þe pater noster, And þei asken þe same þingis which asken þe parties of þe pater noster, þou in opire maner wordis.

If þou wolte preie in þe first of þese iij maners, þan I wole 10 þat þou take þin vndirstonding of þe pater noster þoruþ eche of þe peticiouns, which vndirstonding is sette forþ in þe vij trety of þe first party of '[þ]^e reule of cristen religioun', and þat þou vse þe doctryne and þe sleightis which ben tauhte þerynne of rehercyng of eche peticioun, which sleightis ben 15 sumwhat exaumplic⁴ and practisid in þe fridaie office at euensong in þe exposicioun of þe pater noster. And if þat þou do so, y weene þilk foorme of preier schal seeme to þee, and schal verrily be to þee, ful preciose and ful swete and profitable; And perauenture it schal be to þee so ryche, so 20 swete and so preciose þat þou schalt desire aftir noon opire, for, certis, of alle þe exposiciouns and vndirstondingis which euer I size vpon þe 'pater noster', þilk exposicioun and vndirstonding þere I sett berip þe price.

If þou wolt preie in þe iij^e maner now seid, þan I wole þat 25 þou go into 'þe book of dyuyne office', in þe first euensong of friday, ffor þere þou schalt fynde þe pater noster wel mengid wip opire wordis, and wip doubling and trebling of peticioun. And þerwip al þou schalt preise god, and þou schalt þerbi be disposid to soone leerne and to kepe weel in 30 delyuere and curraunt remembraunce and mynde þe seid fruytful exposicioun and vndirstonding of þe pater noster. And þerfore þe long and oft vse of þilk foorme þer y sett in þe first euensong of friday is in manye weies | ful profitable 101^a as wel as for preiyng. Also for þis secunde maner of preiyng, 35 þou maist go into þe book y-callid my 'manuel'⁵ or ellis

¹ vv. 9-13.

² vv. 2-4.

⁴ MS. *exaumplic*, altered to *exaumplicd*.

³ MS. *re*.

⁵ See Notes.

myn 'encheridion', wherynne it is deuised þe rialist foorme of preiyng with *pater noster* þat euer, as I trowe, was devisid—which 'encheridion' as to þe office of preiyng mai not at his euen worþ be apprisid neþir preisid, neþir be bouzt wiþ 5 siluer or golde or wiþ *preciose* stoonys.

If þou wolt preie in þe iij^e seid maner, þan þou maist go into al þe ij^e party of 'þe book of dyuine office', where is rubrisch sett afore in þis maner, 'Preiers for euensong', or in þis wise, 'Preiers for matyns'. And, as I weene, for þe 10 now seid iij^e maner of preier, þou nedist neuer seche eny bettir, swettir, fairer or ¹ deuouter þan þou schalt þere fynde, And þerwiþ al so long and so large and so copiose as þou schalt þere fynde.² I seie not ³ þat nouȝwhere ben opire preiers so good, so swete, and so deuoute, seruing for þe iij^e maner 15 of preiyng, ffor I wote weel þere mowe be maad manye twenty sipis better in alle degrees; but I seie þat, as for þe iij^e maner of preiyng, þou nedist neuer to seche eny bettir.

Where examples of the third manner of praying may be found.

but, certis, sone, if þou wolte loke aftir forto haue bi þese seid maners of preising and of preiyng þe hizet awaile and 20 effect for which preising and preier seruen and ben to be vsid, þou muste cast forto tarye vpon ech notable clausul in þe preisingis and in þe preiers a notable while, And not forto renne ouer swiftli as men doon in seiying her sawtir or her matyns and euensong and opire processis in þe chirche; And 25 þat þou point to þee þi labour of preising and of preiyng forto dure aftir þe quantite of tyme, as forto endure oon hour or ij houris, þan aftir þe quantite of þi maters, or of writing which þou schalt rede or speke; And þat þou reck not how 101^b moche mater | þou ouer rede and speke, but how long tyme 30 oon mater or fewe maters þou rollist vp and down in þin vndirstonding and in þin wil or affect, and how wel þou wrastlist wiþ hem in þin vndirstonding and in þin effect. ffor, soþeli,⁴ it were bettir seie oonys wel þe preier clepid in latyn *pater noster*, wiþ suche a labour as is now spokun off 35 þoruȝ a certeyn tyme, þan forto seie an hundrid rabbischly and rennyngli þoruȝ þe same tyme. fforwhi if þe availis

The course to be followed in outward praising and prayer. Each clause of the form of praise or prayer must be well considered. It is the time spent, not the number of words said, that matters.

¹ or, overwritten.

² MS. *fynnde*, the second *n* being crossed through and underdotted.

³ After *not*, MS. has *nouȝ*, crossed through.

⁴ MS. *fforsoþeli*.

For it is not the mere sound of the words that pleases God.

Witchcraft is condemned for attributing more virtue to mere words than Reason allows.

Sometimes, however, long prayers, and even unintelligible prayers, are to be approved.

The understanding and the will must be concentrated on the praise or the prayer.

and þe effectis wherfore preising *and* preier weren ordeined schulde rapir *and* more plenteuously be getun bi a fewe wordis seid atretly¹ *and* vndirstondingli, with þe answering þerto affeccoun, þan bi an hundrid wordis seid recchelesly *and* aloone noisingli, it must nedis of ech man be more 5 chosen to seie in þe seid maner a fewe wordis in oon tyme þan in þe opire maner how euer manye wordis in þe same or lijk tyme; but if a man be so lewid *and* rude þat he trowip god to be charmed, constreyned *and* drawen bi vertu of þe wordis, which vertu þe wordis schulde haue bi her sown, as 10 it wolde seeme þe moost party of alle þe peple fleelip. *and* sopeli þis is not fer from wiccheecraft. fforwhi what grounde haue we to condempne wiccheecraft saue þis: þat þilk craft puttip vertu in wordis *and* countenauncis *and* dedis more þan bi resoun can þerynne be founde? Neuerþeles, preising 15 *and* preiyng maad bi manye wordis swiftly spokun *and* in long tyme during, 3he, *and* þou3 in a langage not vndirstonde, I not condempne, but in þe first party of 'cristen religioun', in þe []² treticis, I it approue, *and* þe fruyt *and* þe availe þerof I þere opene *and* schewe, which for rude men is 20 good *and* allowable *and* profitable, 3he, *and* for þe more party of men lyuing.

Al/so into þe seid hizer auaille þou muste holde þin vndir- 102^a standing *and* þin affect or wil coplid stifly to þe maters which þou redist, *and* þou schalt sett þese boþe now seid powers, 25 vndirstonding *and* wil, into her feruent wirching aboute þe maters which þou redist; *and* so bi þis stif attending *and* occupiyng hem aboute þe maters of preising *and* of preiyng, þou schalt lete hem not wauer aboute opire þingis *and* maters vnþerþinent to þe maters of þi preising *and* preiyng. 30 And but if þou kepe þese ij now seid gouernauncis, whilis þou redist þe seid preisingis *and* þe seid preiers, ellis þou schalt haue but litil of þe availe which þe reding of hem is ordeyned to bring forþ, And þou schalt spende tyme febily, *and* þou schalt spille *and* mys vse what myzt be ful fruytfully 35 vsid into a ful greet availe.

And forto þe bettir kepe þese ij now seid gouernauncis, it

¹ MS. a tretly.

² Space left in MS. for reference.

is spedeful *and* profitable to þee, whanne þou wolte preise or
 preie, þat þou chese to þee, if þou mowe, a secrete¹ *and* priuey
 place, partles of noise *and* trouble of þe peple; And also þat
 þou chese to þee tyme of þe nyzt, namelich aftir þi first
 5 sleepe, or eerliche in þe morowe, fer bifore þat þe peple risiþ.
 Sopeli, in such priuey place *and* in suche nyzt tyme, þou
 schalt wyne more of þe affectis *and* availis wherto preising
and preiyng weren ordeyned, *and* þat bi moche quantite, þan
 þou schalt wyne in placis of cumpanye, *and* þan þou schalt
 10 wyne in þe daie tyme, þouȝ þou be in placis priuiest. And
 þus moche, my sone, is ynouȝ to þee for assignyng to þee
 special foormes of preising *and* of preier to be maad bi voice,
 or bi speche *and* noise of mouþe, to god, with þe vndirstonding
 þerof *and* þe affeccioun þerwith rennyng.

A private place
 and a quiet time
 should be chosen
 for private
 praise and
 prayer.

This is the
 course to be
 followed in in-
 ward praising
 and prayer.

15 [xxij^e chapitre]²

[F]Erpirmore, sone, if þou wolte vse preising *and* preier |
 102^b in meditacioun *and* bipenking, þat is to seie, in inwarde
 speche in þin vndirstonding to god, without³ outwarde speche
 to be maad, namelich in continewaunce of eny long foorme,
 20 þou muste haue anopir teching þan þis now ȝouun to þee⁴
 teching is. fforwhi þou muste kunne þe treupis of þe vij
 seid maters wherupon rennyþ 'þe book of cristen religioun';
and þou muste kunne remembre þee vpon hem parfytli *and*
 currauntli, *and* þat wipoute eny biholding vpon a book to
 25 be maad þerfore, ellis wip a biholding vpon a schort pointing
 of hem in a papir leef, sumwhat aftir þe maner in which þei
 ben pointid in þe first party of þis present book. And whanne
 þou hast⁵ þese conclusiouns *and* troupis of þese vij seid
 maters in þe maner now seid, þanne þou muste chese to þee
 30 priuey place *and* priuey tyme, as is tauȝt bifore in þe next
 chapitre, *and* specialy þe nyzt tyme, *and* moost special þe
 tyme aftir þi first sleep, whanne þi vndirstonding *and* þi wil
 or affeccioun *and* þyne opire louȝer wittis *and* her appetitis
 ben more nakid þan in opire tymes from alle maner of
 35 worldli þingis. þan next aftir þis, þou muste applye þin

The course to be
 followed in in-
 ward praising
 and prayer.

The Seven Mat-
 ters must be
 perfectly known
 from memory.

A private place
 and a quiet time
 (preferably the
 middle of the
 night) must be
 chosen.

¹ MS. *asecrete*.

² See above, p. 171, note 2, and p. 191,
 note 1.

³ After *without*, MS. has *warde*, crossed

through and underdotted.

⁴ After *þee*, MS. has *now*, crossed through.

⁵ After *hast*, MS. has *se*, crossed through.

The understanding and the will must be closely concentrated upon the matter in hand.

There must be a prayer of preparation.

The First Matter should then be pondered.

Then the Fifth Matter.

Then should follow confession and repentance for our wickedness, and so the Sixth Matter is considered.

vndirstonding *and* pyn wil into her werkis strongli vpon þe maters which þou schalt bipenke, *and* þat þou be not in eny of hem to sluggy, vnquyke *and* heuy, as [is]¹ tauȝt bifore in þe next *chapitre*.

Next aftir þis þou must dispose þee bi suche a speche 5 inwarde to be doon to god, which oon I sett in 'þe book of diuine office' to be seid next bifore euensong, *and* next bifore matyns. whanne al þis is bifore araied *and* doon, þan in oon daie or in oon tyme of þi bisynes or of þi contemplacioun or of þi meditacioun to be doon, þou maist take þe first of 10 þe vij seid maters, þat is to seie, what god is in him silf | *and* in hise dignitees *and* nobiltees, *and* how he is in hise 103^a persoonys, *and* bipenke þou now vpon oon troupe þerof, now vpon anopir, as þei ben vttrid in þe first party of 'cristen religioun', þe first treti, *and* in þe ije party of 15 'cristen religioun', þe first treti, with manye opire ful swete pointis of troupe which wolen falle into þi mynde with hem. but loke þat þou tarye in þe pouȝt of ech, *and* holde þou vndir to þis pouȝt þi wil, þat þe affeccioun according to þe pouȝt be gendrid in þe wil. And þat þe wil so gendre, 20 applye þou þe wil to werk, *and* suffre þou not him to be ydil. And aftir þat þou haste taried in þis seid wise long tyme vpon trouþis of þe first seid mater, wiþ gendring of affecciouns þerto answering in þe wil, þanne þou maist turne þee into þe þenking vpon þe v mater of þo seid vij, 25 which v^e mater is oure natural wrecchidnes; in which while þou schalt considre how vnworþi, how foule, how brotyl, vnsure a wrecche þou art, how perilose to trust to, how redy to be vnkinde *and* to be fals, wiþ setting *and* applying þerto þi wil to gendre anentis þi silf indignacioun, loþynes, drede, 30 haterede, *and* suche opire to þe seide pouȝtis according affecciouns. *and* þanne þou maist seie to god þus: 'O lord, sipeþ þou art such as I haue now considerid *and* bipouȝt, *and* I am suche oon as I haue also now considerid *and* bipouȝt, how myȝt I be so boolde, so vnkinde, so cursid, so 35 wood, forto offende þee, forto tarye þee into wrappe, forto vnworschip þee, forto vnobeie to þee? And ȝitt not wiþ-

¹ MS. *it*.

standing al pis, certis, I haue synned *and* trespassid aȝens þee
pus'. And þanne make þi confessioun *and* schrift to god
in inward speche, wiþ gendring of affeccions in wil þerto
answering: as schame *and* sorewe for þi synne *and* drede
5 toward god *and* desire forto not falle aȝen into synne. þis
schrift þou maist make in þi mynde aftir þe foorme which is
103^b writen | in þe first party of 'cristen religioun', þe vj treti,
and in 'þe book of dyuine office', in þe matyns of fridaie
seruice; or ellis þou maist make þis schrift aftir þe maner
10 þat þou canst make remembraunce of þi synnis, fro þe tyme
þou were a litil childe into þe same daie in which þou art at
þis seid werke of meditacioun. Whanne al þis is do, *and*
eche kynde of pese iij labouris ben doon þoruȝ a notable
tyme, þanne biseche þou god in þin inward speche þat þou
15 schalt offende him no more¹, *and* þat þou schalt haue alle þe
vertues contrarie to þi synnis *and* to alle synnis. And forto
do so as now is seid, falle þou into þi preier y-callid in latyn
Pater noster, *and* speke þou it to god in þe vnderstanding
and in þe declaring which is maad þerupon in þe first party
20 of 'cristen religioun', þe vij treti, *and* with sleiztis þere
tauzt, *and* as sumwhat it is examplid *and* practisid in þe
friday seruice at euensong, in þe ije party of þe book clepid
'dyuine office'. And whanne þou hast contynued *and* oft
rehercid *and* bi a notable tyme laborid in þis preier clepid
25 in latyn pater noster, *and* þat boþe wiþ þi resoun to [se]²
clearly þe trouþis, *and* wiþ þi wil to gendre affeccions,
namely þe affeccions of desire, þou muste make þerynne an
eende as for pilk iorney in þe nyzt.

Then the *Pater noster* should be repeated, and its petitions well considered.

or in þe morewtide, or in þe euentide in þe next nyzt, or
30 in þe next morewtide daie or euentide, þou maist chaunge
þi course of meditacioun in þis wise: Aftir þi bifore seid
disposings *and* araiyngis, which þou schalt kepe at eche
tyme þat þou bigynnist þi meditacioun, as þou bigannyst þi
meditacioun at þe first of þe vij seid maters, so now þou
35 schalt bigynne at þe ije of þe vij seid maters, þat is to seie,
at þe benefetis of god which he doop toward alle men, *and*

Another time, after the necessary preparation, the Second Matter might be considered.

¹ MS. *nomore*.

² MS. *so*.

As this Second Matter is long, it might be divided so as to serve for three or four times of meditation.

Then the Fifth Matter should be considered.

Then the Sixth Matter.

Then the *Pater noster*.

Hence there is a special subject for meditation each day, though part of the ground is each day the same.

Another day one may consider God's special benefits to oneself. And then proceed as before.

þat as þei ben noumbrid, toolde *and* expowned in þe first party of 'cristen religioun', þe ije treti, *and* in þe ije party of 'cristen religioun', þe | ije, iije, iiije, v^e *and* vje treticis, 104^a *and* as god wole sende *and* caste to into þi mynde whilis þou schalt be in þi laboure of bipenking. *and*, for as moche as 5 þis ije mater of goddis benefetis is a ful long mater, þerfore þou maist departe it into iij or iiij or mo porciouns for iij or iiij day iourneys to be maad in meditacioun; but fro consideracioun *and* þe bipenking of eche of þe porciouns assigned for oon daye or nyzt, þou schalt falle into þe consideracioun 10 of þe v^e mater, sumwhat *and* in þe maner as þou feeldist from consideracioun of þe first mater into it. And þan from þens þou schalt falle into consideracioun *and* meditacioun of þe vj mater, as þou didist bifore in þe first iorney of þi meditacioun, *and* from þens into þe preier clepid *pater* 15 *noster*, as þou didist in þe first now tauzt iourney.

And so þou schalt chaunge at ech day, if þou wolt, þe hede of þi meditacioun, which schal be þe grettist portacioun of þi meditacioun. *and* al þe remenaunt of þi meditacioun schal be lijk *and* þe same in eche daie as for þe kyndes of 20 maters wherupon þou schalt labour; þou3, wheþer þou wolte or not wolte, þou schalt make manye particuler *and* special chaungis in ech day dyuers from opire, withynne þe boondis of oon *and* þe same general mater, *and* þat for quykenes which þi resoun *and* þi wil schulen gete to hem in tyme of 25 þin in hem laboring.

Whanne þou hast bi diuers day iourneys or nyzt iourneis spende oute alle þe seid porciouns of goddis benefetis, þan þou maist in an opir daye or nyzt make þe heed or þe cours or substaunce of þi meditacioun vpon þe singuler benefetis 30 of god which he hap 3ouun to þee *and* to noon opir; And þat as þou maist bryng hem to mynde which þei were, fro þe tyme whanne þou were bigete into þe hour in which þou laborist, *and* how greet þei were, *and* so | forþ of opire 104^b circumstauncis. And whanne þe remembraunce of alle hem 35 is maad, or of summe of hem is maad, þanne bipenke how wrecchidly *and* vnkynndly þou euer barest þee aȝens god, so greet a benefetoure to þee. And so aftir þi wrecchidnes sumwhat bipouzt in a notable tyme, falle þou into schrift of

þi synnys, *and* aftirward into preier, as þou didist in þe first iourneye bifore tauzt.

In an opir iourney þou maist bigynne at goddis punysch-
ingis in helle, as þei ben tretid in þe ije partye of 'cristen
5 religioun', þe vj tetry, *and* sumwhat in þe first party, þe
ije tetry; *and* aftirward falle into þe silfe¹ mater, *and* from
þens into þe vj mater, *and* eendē þou in preier.

Another day the special subject may be God's punishments, i. e. the Third Matter.

In an opire tyme þou maist bigynne þi meditacioun in þe
iiiije mater, which is þe lawe of god, as it is tretid in þe first
10 party of 'cristen religioun', þe iije tetry, *and* in þe ije party,
þe vije tetry; And considre how resonable it is, how cleer,
how profitable, how fillable, how gentil, how rewardable.
and from þens falle into consideracioun of þe ve mater, *and*
so into þe vj mater, *and* last into preier.

Or the special subject may be the Fourth Matter, i. e. God's law.

15 Neuerþeles, sone, I wote wel þat þou schalt stertmele *and*
bi litil whilis menge pese maters to gider, wille þou, nylle
þou, And þou schalt menge schort preiers soone aftir þat þou
hast bigunne þi preisingis, *and* so aftir whilis þou schryvist
þee, where azens I wole not be. but zitt, not wipstonding
20 þis mengyng which schal so bifalle for habundaunce of con-
sideraciouns *and* of affeccions, I wole þat þou make þi cours
to kepe þi seid foorme fro mater into mater, as it mai be
kept with þe seid schort among mengyngis of preiers.

It will probably be impossible to keep strictly to each Matter, but one should do so as far as one can.

In anopir tyme þou maist bigynne þi cours of meditacioun
25 vpon þe wrecchidnessis of þis worlde, *and* þat as þei ben
tretid in þe first party of 'cristen religioun', þe vj tetry, or
ellis as² þou maist gadere into þi mynde bi þin experience
105 takun þerupon, or bi reding in stories | *and* cronicles gaderid
of þee *and* to þee for þis purpos; *and* from þens falle into
30 consideracioun of þin owne experte *and* knowun to þee
wrecchidnessis, *and* from þens into þi schrift of synnys,
and so into preier.

Another time the special subject may be the wretchednesses of the world and one's own individual wretchednesses, i. e. the Fifth Matter.

þe remedies azens oure wrecchidnessis *and* oure wickid-
nessis mowe be sette wip meditacioun of goddis benefetis,
35 And summe with his lawe.

The remedies against our wretchednesses and wickednesses may be considered along with God's benefitts, or along with His law.

þus moche is ynouȝ to þee, my sone, for vse of meditacioun,
with alle þe opire consideraciouns which god wole ȝeue to

¹ i. e. the Fifth Matter.

² as, overwritten.

Another day the considerations arising from these meditations should be rehearsed.

pee whilis pou laborist perynne—which consideraciouns pou schalt not recchelesly forzete, but poynt hem in a papir, *and* po same reherce in anopir daie iourney, *with* pe standerdis of pe seid ‘book of cristen religioun’, til god wole zeue to pee newe wip pe same standerdis. And *perfore*, pouz pou 5 neuer desire to be more leernyd how pou schalt be a meditative man or a contemplative man, in reule *and* in fixe foorme, in treupe *and* in no falshede receyuing for treupe, pan is now in his present *chapitre* to pee assignyd, pou darist neuer recke, for his present assyngning *and* poynting maad to pee 10 is for euer sufficient.

[xxii^e chapitre]¹

One must not be discouraged if the labour of silent meditation is hard at first, for the result is worth the pains taken.

[A]Nd ferþirmore, sone, pouz his labour be straunge to pee in pe bigynnyng, spaare pou not, breke not of, continue pou it, *and* it schal be liztir *and* liztir aftir pou hast had 15 perynne continuaunce.² And pouz pou labour and swete perynne, I mai atteeme pee ful wel withoute birewing þat pou so doist, ffor whi I wote weel pe fruyte *perof* is greet, *and* also pou schalt haue more ioie, delite *and* solace perynne aftir pe bigynnyng pan schal be þi peyne of labour forto 20 entre, falle *and* to breke into it. fferþirmore, sone, witte pou wel þat no man mai be an excellent laborer in his now tauzt craft of meditacioun or contemplacioun, but if his heed be strong *and* hool,³ not sicke or litil sick, *and* but his mynde be stable to *procede* ordinatli from oon poynt of troupe | into 105^b anopir, *and* þat he mai holde his mynde vpon troupe as long as nede is, til deepe affeccioun be gendrid *perupon* in pe wil. *and* if a man be not in his now seid wise temperid *and* disposid, it is good to him þat he zeue him to labour bi outward worde *and* speche to god, in reding vpon a book pe 30 foormes of preisingis *and* of preiers which ben tauzt in pe *chapitre* next bfore going, wip pe disposiciouns *and* gouernauncis pere tauzt—which gouernauncis he schulde kepe whilis he is reding, or vocaly withoute book speking. but certis, sone, loke how moche pe sunne whanne he apperip 35

Though silent praising and prayer is much more difficult than outward praising and prayer, its fruit is greater.

¹ See above, p. 171, note 2, and p. 191, note 1.

dotted.

² MS. *continueaunce*, the first *e* under-

³ After *hool*, MS. has *o* crossed through.

moost cleer passip in briztnes, in hete, in counforte, and in profite þe moone; and likeli so moche or more þe labour of meditacioun tauzt in þe next bifore going *chapitre*, treuli doon and daili continued, passip þe oper vocal labour of
 5 preising and preiyng tauzt in þe xxj¹ bifore going *chapitre*; and þat in cleernes of sizt in þe vndirstonding, in hete of affeccions in þe wil gendring, in counforte and strengþe and stablnes to do and to suffre for god in his lawe keping, and þerfore in mede at þe cende of þis lijf receiuyng. And,
 10 þerauenture, weel toward like passage þe vocal foormes of preising and of preiyng tauzt bifore in þe xxj¹ *chapitre*, passen summe vocal foormes of preising and of preiyng, þouȝ þe opire foormes be takun forþe into² solempne vse and haunte of þe chirche. If þou wolte haue more to be seid
 15 vpon þis craft of meditacioun, go þou into þe vije treti of þe first party of 'cristen religioun', not wiȝstonding³ þat þou nedist not moche, aftir þis present doctryne here I-leernyd, as þerfore come þere.³

wel is him þat is to þis craft and labour of meditacioun
 20 ordeynid and clepid, namelich if he be learned sufficientli in eche poynt what is trewe and what [is]⁴ not trewe, and if
 106^a he make his meditacioun reulily, ordinatli, | bi rewe and in cours, as þe poyntis of maters in her processe and kinde liggen, þat he make not hise meditaciouns bi fals heedis
 25 and feynyȝ pointis in stede of trouȝis, and lest he make his meditacioun startlyng, heedling, tumbling or reeling, and þerbi bryng not forþ þe ful availe of good affeccions, which myȝt ellis be forþ brouȝte, if þe meditacioun were wel reulid; which affeccions wolen arme and strengþe and chere a man
 30 forto stonde as a giaunt azens temptaciouns, to not ouer deintyly apprise eny þing a þis side god, forto not ouer moche cherisch him silf and pampre his fleisch; withoute which affeccions so to be gendrid bi such meditaciouns, ful hard schal be a manȝys⁵ batail azens synne to stonde, and

The advantages of meditation in strengthening a man to fight against sin.

¹ See above, p. 173, note 5.

² After *into*, the MS. has *so*, under-dotted and crossed through.

³⁻³ See Notes.

⁴ MS. *it*.

⁵ MS. *amanny*.

into hard werkis of vertu to be into þe eende douzti *and* strong.

It is much to be regretted that prayer and praising are so little practised.

Proper time should be allowed for meditation, and the rest of the day given to labour.

And *perfore* wo is me þat þe goodnes of þis labour in meditacioun is not knowun; *and* þat men ben so fer from þe assaie *and* þe vse of it; *and* more wo is to me þat þei ben 5 vnlosabli lettid boþe from þe labour of meditacioun tauzt in þe next bfore going chapitre, *and* from þe labour of vocal preising *and* preiyng bi þe foormes *and* in þe maners tauzt in þe xxj¹ chapitre bfore going. ffor neipir in priuate religiouns neipir oute of priuate religiouns, neipir of preestis 10 neipir of layfe, is eny of pese two now seid laboris vsid *and* hauntid so mych as I wolde it were. not þat I wolde eche man *and* womman, or eny man *and* womman, to be occupied þoruȝ alle tymes of eche daie in such preising, preiyng or meditacioun, but if he were such a crepul *and* so feble in 15 powers þat he coupe not or myzt not do profitabli eny opir þing. but my meenyng is þat eche man *and* womman schulde in þe morewtide, or in þe nyzt tyme bfore þe motewtide, take a sawli of pese seid occupaciouns, *and* in þe euentide eftsoones; *and* in al þe remenaunt of þe daie | I wolde 106^b þat þei ȝaue hem to opire vertuose occupaciouns: as summe to studie, summe to preching, summe to writing, summe to craft, summe to marchaundising for þe comoun profite, *and* so forþ of alle opire leeful occupaciouns aftir þat men ben þerto bi goddis grace able, callid *and* assigned. 25

Due time given to prayer and praise would enable the day's work to be the better performed, and sin to be the more easily resisted.

And, certis, þan bi vertu *and* strengþe of pese now seid bisynessis to be doon, first in þe morewtide, *and* aftir in þe euentide, þe doers *and* þe vsers of hem schulden be strengþid ful wel to azenstonde temptaciouns *and* synnys, with þe which þei schulden be assailid whilis þei schulen turne hem 30 into þe seid worldli occupaciouns in þe same daie; *and* þei schulen be quykenid *and* strengþid to þe more douztile *and* perseuerauntli worche, do *and* suffre þoruȝ al þe daie in þe same worldli occupaciouns for god, *and* for his cause *and* his sake *and* his charite. 35

The end of the Second Part.

And here ynne I make an ende to þis present ij party longyng to þe lawe of god.

¹ See above, p. 173, note 5.

NOTES

2/19. For brief account of the *Folewer to the Donet*, see above, Introd., p. xxi.

2/20-1. The *Fore Crier*, *Afore Crier*, or *Before Crier*, is an English work of Pecock's, not known to be extant.

3/4-6. Probably the Lollards are meant.

3/7-13. The 'comoun donet in latyn' here referred to is the *Ars grammatica* or *De octo partibus orationis* of Aelius Donatus, the fourth-century grammarian. Hence the name *donatus* = 'grammar' > *donet*. The *Donatus* was the handbook of every schoolboy of the Middle Ages, and of such importance that several editions of it were among the first books to be printed on the Continent. The British Museum possesses at least eight editions printed before 1500.

3/16. For *Afore Crier*, see note above, 2/20-1.

3/20-4/9. Pecock is evidently anxious to win or recover the favour of the Church, his sentiments having already been regarded with suspicion. Cf. p. 7, ll. 6-7.

4/9-16 and footnote 3. Cf. the passages from St. Hilarius' *De Trinitate* quoted by Babington, *Rep.*, p. 172, footnote 3: "Intelligentia dictorum ex causis est assumenda dicendi, quia non sermoni res sed rei est sermo subiectus." S. Hilar. *de Trin.*, lib. IV . . . "Dicti ratio ex sensu erit intelligenda dicendi" . . . Id., lib. II.'

Cf. also the words of the reviser of the Wycliffe Version of the Bible: 'But in translating of wordis equiuok, that is, that hath manie significacions vndur oo lettre, mai liȝtli be pereil, for Austyn seith in the ij book of Cristene Techning [i.e. *De doctrina Christiana*. See Migne, *Patrologia Latina*, tom. 34, p. 38], that if equiuok wordis be not translated into the sense either vndurstanding of the autour, it is errour . . .

'Therefore a translatur hathe greet nede to studie wel the sentence, both bifore and aftir, and loke that suche equiuok wordis acorde with the sentence.' (Forshall and Madden: *The Holy Bible . . . made by John Wycliffe and his followers*, General Prologue, vol. i, pp. 59-60.)

4/18-19. Note syntax—two singular subjects of kindred meaning connected by 'and', and followed by verbs in the singular.

6/16. 'what y haue, or schal seie or write.' Note wrong concord after 'haue'.

6/21-2. This 'litol book to be a declarative' may be a separate work, not known to be extant—the *Declaratory* or *Defensor* of Bale; or, less probably, the second part of the *Donet*, which was written 'for a defensorye and an excusatorye and sumwhat a declaratorye of þe opir first seid party' (see above, p. 176, ll. 30-2). Cf. Babington's Introd. to *Rep.*, p. lxxxi.

7/3-6. Petrarch and Boccaccio and many other mediaeval authors suffered

from similar 'vncurtesie and vndiscrecioun of freendis'. See Root's *Publication before Printing*; *Pub. Mod. Lang. Assoc. Amer.*, xxviii, 15, 1913.

10/2. 'mouing, reſte, greetnes, noumbre and figure' are Aristotle's 'Common Sensibles'—motion, rest, size, multiplicity, and form; 'time' is omitted by Pecock. These 'Common Sensibles' are percepts, not belonging exclusively to any one of the five special senses, but perceived by a faculty distinct from these, viz. Common Sense or Common Wit. Cf. *De Anima*, ii. 6, and Zeller's *Aristotle, Physics*, vol. ii, p. 68.

10/16-20. Imagination in Pecock seems, therefore, identical with Memory, the scribe or recorder. Aristotle likewise connects Common Wit and Imagination, Common Wit being the source of Imagination and Memory, and Memory being the name given to that kind of Imagination 'which relates to earlier perceptions and presents a copy of them'. See Zeller's *Aristotle, Physics*, vol. ii, pp. 70, 73.

See also the article on 'Imaginatif in *Piers Plowman*', by H. S. V. Jones, in the *Journal of English and Germanic Philology*, vol. xiii, 1914, pp. 583-8. 'This imagination, to be traced to the Aristotelian *φαντασία*, played a prominent rôle in scholastic psychology from the time of Augustine. Its function was that of recording the images of the phenomenal world, not simply of noting but of retaining the multiple messages that come through the channels of the several senses to the unifying *sensus communis*. The *cella fantastica* was the repository of its records as the *cella rationalis* was the abode of the higher faculty. From all this it is clear that imagination was often equivalent to memory. But the point to be noted here is that in mediaeval psychology imagination was not only a faculty of lower grade than reason, but that in man's mental processes and the growth of his mind it mediated between the world of senses and the intellectual world' (pp. 586-7).

Mr. Jones notes that it is 'Imagination who took the dreamer of *Piers Plowman* in charge after the confession of the Deadly Sins and after he had impatiently sought to know by reason alone' (p. 586); that 'Imaginatif is not only the spokesman of Reason but is gifted with a vision of joy and sorrow to come, and is entitled to speak of the relation of Kind Wit and Clergy, and the uses to which in our spiritual education we should put the images, the phenomena, of the physical world' (p. 584); and that 'throughout we find the Imagination . . . mediating as the character in *Piers Plowman* between the senses and the reason' (p. 588).

10/22-9. Fantasy is much the same in Aristotle, being the power of reproducing images, and often exposed to illusion. See Zeller's *Aristotle, Physics*, vol. ii, pp. 72-3.

11/18. *eche of pese han*. The indefinite pronouns *ech*, *euer eipir*, *neuer neipir*, when followed by a partitive genitive in the plural, frequently take a plural verb. Cf. Schmidt's *Studies*, § 63, b.

13/23-14/5. This is the teaching of Aristotle. The senses of the body are so intimately connected with it that they cannot possibly survive dissolution, whereas Reason does not depend upon the body, or, indeed, upon any natural cause; it is divine and immortal. See Bussell's *Religious Thought and Heresy in the Middle Ages*, pp. 519-20.

14/14-15. Note definite reference to a book which probably came out a good deal later, c. 1454. See above, *Introd.*, p. xviii.

15/6-9. In the *Represser*, Part I, Pecock discusses at length the province of Reason, and proves that the knowledge of God's moral law is based on Reason.

15/20-4. These are the three great Evangelical Counsels: Chastity, Voluntary Poverty, and Obedience.

16/29-31. Note sing. vbs. with a plur. subject co-ordinated with a sing. subject (or subjects). Cf. p. 17, ll. 6-8.

16/35. There is in the British Museum (MS. Roy. 17 A. xxvi) a small fifteenth-century manuscript, of which fols. 27^b to 28^b deal with 'þe þre good uertues þat poul clepiþ feiþ, hope and charite'. Of this Babington says: 'It is certainly not impossible that this and other short devotional treatises in the same volume [dealing with the Ten Commandments, the Seven Deadly Sins, the Deeds of Mercy Bodily and Ghostly, the Visitation of Sick Men, &c.] are by Pecock; the style and sentiment are extremely similar; the omission of the descent into hell in the interrogatories to be put to a sick man is also very ominous.' See *Introd. to Rep.*, p. lxxviii.

I have examined this manuscript, and can see no certain grounds for attributing it to Pecock.

17/19-20, 21-2. See below, note to 82/16-20.

17/30-2. Cf. Aristotle, *Ethics*, Book II, chap. i.

20/35-21/5. The Lollards are probably meant.

21/28. The *Provoker* is an English work by Pecock, not known to be extant.

21/28-9. For the *Lasse Book of Cristen Religioun*, see above, p. xv, footnote 2.

23/31. *serueþ* may be plur., but the *-eþ*, *-iþ* plur. is rare in Pecock. (See p. 77, footnote 5.) Note that three sing. nouns intervene between the true plur. subjects and the verb, so that it is possible that the verb is sing. by attraction.

24/18-35. Cf. the plan of Pecock's Tables given in Editor's Summary of Contents, pp. xxvi-xxxiii.

25/9. *hangiþ*. Perhaps an *-iþ* plur. here, and in 165/20, 165/25, 166/14; cf. the *hangiþ* of the Wycliffite Version, to which the *-iþ* in this context may be due. Or *hangiþ* may be sing., and the subject a singular conception of plur. form. Or again, we may have incongruity of number when the subject follows the verb. Cf. Schmidt's *Studies*, § 64.

28/3. There are six places in the *Donet* (28/3, 36/3, 40/24, 61/3, 70/23, 78/11) where *hem* is used in cases where the sense demands the singular. In five of these cases the *P.M.M.* helps us, and there the spelling *hym*, *him*, is uniformly given; in the sixth case the *P.M.M.* omits the phrase in question.

It might be argued that Pecock recognized the form *hem* as a singular, but his uniform practice, except in the instances in the *Donet* quoted above, is *him* in the singular, *hem* in the plural.

Dr. Chambers writes to me: 'The use of *hem* for the singular is less widespread than might be thought from instances given in the *N. E. D.* *Piers Plowman* is, for example, quoted as reading *hem* in the A Text, where the sense is clearly singular, and where the B Text gives *him*. But, in point of fact, only two out of some fourteen MSS. of the A Text read *hem* here. All the rest have *him*, and that was clearly what the author wrote. *Hem* is read

by Vernon and Harleian, 875, which here, as so frequently, agree in a corrupt reading. But there is no evidence that even the scribe who made this alteration from *him* to *hem* recognized *hem* as a singular. It looks much more as if he had deliberately altered a singular *him* into what he meant for a plural *hem*, in conformity with the following line.

The instances of *hem* in the *Donet* where the singular sense is required, are doubtless due to confusion and attraction, for in every case a plural is found in the same sentence.

28/10. The *Just Apprising of Holy Scripture* is an English work by Pecock, not known to be extant.

28/11. Pecock's *Represser of over much blaming of the Clergy*, edited by C. Babington. Rolls Series. 2 vols. 1860.

28/14. *Filling the Four Tables*, an English work by Pecock, not known to be extant.

29/15. The infinitive stands for a final clause in the subjunctive—'pat it not be amys occupied', &c. Cf. Schmidt, *Studies*, § 117 (a).

30/10-11. 'pyrde . . . schulen'. Note wrong concord, probably by confusion with 'warnes and good disposicioun' before.

36/3. The 'opire bokis . . . vndir seruyng' to the *Book of Sacramentis* were probably the *Book of Euchurist* and the *Book of Baptism*.

37/1. See note to 16/35.

44/9. Note indicative *can* in temporal clause after *eer*. The subjunctive would be expected, but the indicative frequently occurs. Cf. Schmidt's *Studies*, § 79 (a).

47/6. *Sche[u]e*. The MS. clearly reads *schene*, but I can find no other instance of this word and no information concerning it. There is a *shene*, 'to break', of which the *N. E. D.* gives an example from Layamon, 28552; but this certainly cannot be the word used here. *Schene* is also a possible form of *shūn* (< *sceonian*), but that verb seems to have no sense that could be applicable.

Dr. Henry Bradley writes to me: 'Your *schene* is a real difficulty. I incline to think it should be read *scheue*, "to shove". I have looked at the MS. and find *schene* clearly enough; but the MS. cannot be Pecock's autograph, and to read *u* for *n* is always allowable, when the former reading is necessary to get a good sense. The form *scheue*, "to shove", is rare in M.E.; I have given in the *Dict.* one example of c. 1320, guaranteed by the rhyme:

'c. 1320, *Sir Beues*, 1407:

"So fast hii gonne aboute him *scheue*
As don ben aboute þe heue".

'The verb, of course, had not in the 15th c. its present undignified associations. *To shove out* = "to expel", might, I think, have been used in the passage you quote, though I do not know of any exact parallel. It is true that "to expel the blame of a sin" is no very happy mode of expression, but Pecock's constant struggle with the difficulties of English prose is not always successful. To read *scheue* is not wholly satisfactory, but I can suggest nothing better.'

56/28-9. Whether the *Twelve Avauntagis of Tribulacioun* is Pecock's or no, it is difficult to say, but probably it is his. It is not included in the

Pecock bibliographies, and I know of no extant MS. of the name. There is a little anonymous early printed book, bearing the devices of Wynkyn de Worde and Caxton, called the *Twelve Profytes of Tribulacioun*, of which there are copies in the British Museum. The third, fifth, and seventh 'profytes' bear some resemblance to the 'avauntagis' mentioned by Pecock, p. 56, ll. 20-7, and it is possible that the book may be related to the work referred to there.

Cf. e.g. 'THE thyrd profyte of tribulacyon is that it purgeth the soule'; then the various manners of purging are considered, and the meekness of the Publican contrasted with the pride of the Pharisee. Cf. above, p. 56, ll. 20-2: 'forto purge him for hise synnes, and forto kepe him in mekenes that he falle not into pryde'.

Cf. again: 'THE fyfth profyte of tribulacyon is that it renoketh or bryngeth the to k owynge of thy selfe'. Cf. above, p. 56, ll. 23-4: 'forto holde him in sadde and holsum consideraciouns and pouztis', &c.

And cf. again: 'THE vij profyte of tribulacion is that it spredeth abrode or openeth thy herte to receyue the grace of god'. Cf. above, p. 56, ll. 26-7: 'also þat he deserve grettir grace and grettir glory'.

67/1-18. Under *largenes* are considered the Seven Bodily Works of Mercy and the Seven Ghostly Works of Mercy. See p. 108, ll. 7-9 and notes thereon; and cf. Matt. xxv. 35-6, 42-3; James i. 27.

72/9. Note direct address; Pecock has frequently such hortatory passages. Cf. e.g. p. 73, l. 15, p. 76, ll. 29-30.

73/21-5. The Lollards are obviously referred to.

82/16-20. In actual quotations from the Bible, Pecock generally follows the later Wycliffite Version, though he frequently merely paraphrases, or writes from memory. (Cf. e.g. 17/19-20, 21-2; 25/7-10, 14-15.) The close parallelism of actual quotations in Pecock and the later Wycliffite Version is excellently exemplified by the passage quoted in 82/16-20:

2 Cor. v. 12-14:

Earlier (1380) Wycliffite Version.	Later (1388) Wycliffite Version.	Pecock's 'Donet'.
We comenden not vs silf eftsoone to 3ou, but we 3yuen to 3ou occacioun for to glorie for vs, that 3e haue to hem that glorien in the face, and not in the herte. Sothli wher we by mynde, or resoun, passen to God, wher we ben sobre to 3ou? Sothli the charite of Crist dryueth vs.	We comenden not vs silf eftsoone to 3ou, but we 3yuen to 3ou occasioun to haue glorie for vs, that 3e haue to hem that glorien in the face, and not in the herte. For ethir we bi mynde passen to God, ether we ben sobre to 3ou. For the charite of Crist dryueth us.	We comende not vs silf eftsoon to 3ou; but we 3euen to 3ou occasioun to haue glorie for vs, þat 3e haue to hem þat glorien in þe face and not in þe herte. for ouper we bi mynde passen to god, ouper we ben sobir to 3ou. forsoþe, þe charite of crist dryuith vs.

For list of references to the Bible in the *Donet*, see Appendix II.

83/8. The *pou* of the MS. seems almost certainly a scribal error only: Pecock must have intended *pee*. Cf. the Wycliffite Versions:

Earlier Wycliffite Version.

Preise *thee* an alien, and not thi
mouth.

Later Wycliffite Version.

Another man, and not thi mouth
preise *thee*.

85/2. The *Book of Divine Office* is a work of Pecock's not known to be extant, and of which the language is uncertain. As Babington says (Introd. to *Rep.*, p. lxxxii) it was probably in English, for it is referred to several times in the *P.M.M.*, which seems to refer only to English books.

85/35 ff. Cf. Fortescue's sudden bursting into praise after sober disquisition: 'O what quiete shall growe to the kyng by this ordre; and in what reste shall than his people lyff, hauynge no colour off grochyngne', &c. (Plummer's edition of the *Governor*, end of chap. iv).

92/33. The text of fol. 53^b of the *P.M.M.*, which deals with God's punishments, and is parallel to *Donet*, p. 92, ll. 18-33, has written alongside, in the large sixteenth-century hand of the similar note on fol. 13^b (see above, p. 35, note 7): 'peynes for syn in thys lyfe and in hell. purgatory not knowne.'

101/3. The *Proof of Cristen Feith* is different from the *Book of Feith*. See *Rep.*, p. 99, where the two are mentioned in the same list, and Babington's note, Introd. to *Rep.*, pp. lxxviii-lxxix. The *Proof* was probably in English, being mentioned in the *P.M.M.* (fol. 63^a) which seems to refer only to English works.

103/33. Cf. *Book of Faith*, pp. 303-5, for Pecock's discussion of the reason for omitting from the Creed the Article of Christ's Descent into Hell:

'O fadir . . . Oon of the best clerkis and wisist divinys, and clepid therefore the Doctour Sutel [i.e. Duns Scotus] seith in his writing, that this article—Crist in his deeth of bodi descendid into hellis—is an article of necessarie feith, and that, for as myche as it is putte in the comoun crede, which crede is ascrivid to have be made of the apostlis; and jitt this same article, as he seith, is not groundid in Holi Scripture. Wherefore þoure doctryne stonidith not, if this doctour was not in his now seid sentence bigilid.

'O sone, he berith him ful wel which is never bigilid, namelich if he write myche or teche myche; for as holi scripture seith: In myche speche defaute is not absent. But that the seid doctour was in his conceit bigilid, lo y may schewe thus. In the tyme of Austyn, and of othere holi clerkis aboute Austyns tyme, the comune crede hadde not withynne him this seid article—Crist in his deeth of bodi descendid to hellis, as y prove in 'The book of feith in latyn. And no man may seie that the apostlis settiden thilk article in the comoun crede, a this side the daies of Austyn; wherefore, nedis it is trewe that neithir bifore, neither aftir Austyns daies, the apostlis settiden thilk article into the comoun crede,' &c.

104/3, 4-5. Yet Pecock's opponents accused him of denying these Articles concerning the Holy Ghost and the Communion of Saints. For an account of Pecock's 'heresies', see Babington's Introd. to *Rep.*, pp. xlii ff.

104/27-8. The question whether the Apostles made the Creed usually called the 'Apostles' Creed' or no, was probably discussed at the end of the *Book of Feith*. Two chapters, at least, are missing in the extant manuscript of that work. The last section extant deals with the Article of Christ's Descent into Hell (which Pecock omits from his Creed) and the assertion of

Duns Scotus thereon. Cf. Babington's *Introd. to Rep.*, p. xliii, footnote 1; Morison's note at the end of the *Book of Faith*, p. 305; and note above to 103/33.

104/29. Note plur. *ben*, the stress being on *apostlis*.

107/17. I have been unable to trace the 'greet famose scole doctoure'.

108/7-9. *The Seven Bodily Works of Mercy* are generally arranged as follows:

1. To feed the hungry and give drink to the thirsty.
2. To clothe the naked.
3. To harbour the stranger.
4. To visit the sick.
5. To minister unto prisoners and captives.
6. To visit the fatherless and widows.
7. To bury the dead.

In Matthew xxv the last *two* are not given. For the command to visit the fatherless and widows, cf. James i. 27.

The Seven Ghostly Works of Mercy are generally reckoned:

1. To instruct the ignorant.
2. To correct offenders.
3. To counsel the doubtful.
4. To comfort the afflicted.
5. To suffer injuries with patience.
6. To forgive offences and wrongs.
7. To pray for others.

132/3-23. A good example of Pecock's involved syntax.

141/23. The *Book of apprising Doctouris* is probably the same as the *Just apprising of Doctouris*, written in Latin, of p. 107, l. 28.

151/9-26. Cf. Aristotle, *Ethics*, Bk. VII, chap. iv, on the adding of a further more general specification to a less general.

157/6-31. See Migne, *Patrologiae Cursus Completus*, tom. 198—*Historia scholastica eruditissimi viri Magistri Petri Comestoris*:

pp. 1163-4. *Explicatio Decalogi* (Exod. xx).

"Non habebis deos alienos coram me". Quod non nisi decem praecepta Dominus dedit omnes asserunt sancti, sed in distinctione eorum differunt. Primum enim et unum, secundum Augustinum, dividit Origenes in duo, et quae sunt duo ultima, secundum Augustinum, colligit in unum; cui consentit Iosephus. Praeterea dicit Augustinus tria fuisse in una tabula, et septem in alia. Iosephus vero, et Hebraei quinque in utraque. Forte quia Augustinus voluit tria pertinere ad dilectionem Dei, et septem ad dilectionem proximi, pro dignitate potius, quam pro Scriptura, dixit ea esse primae, et secundae tabulae, sicut dicere consuevimus homines primae classis et secundae. Quocumque vero modo distinguantur idem est sensus.

pp. 1165-6. *Nonum praeceptum*.

"Non concupisces domum proximi tui". Secundum Augustinum, hic prohibet concupiscentiam rei alienae immobilis.

Decimum praeceptum.

“Non desiderabis uxorem eius, non servum, non ancillam, non bovem, non asinum, nec omnia, quae illius sunt”. Hic autem prohibet concupiscentiam rei mobilis. Secundum Origenem, unum est praeceptum.’

163/5-12. The construction is confused, owing to the long gap between ‘no more þan folewip’ and ‘þat þis man ouste not go’, and to the awkward repetition of ‘it folewip not’.

163/6. *oute* = ‘outside’.

165/20, 165/25, 166/14. *hangip*. See note to 25/9.

168/23. Professor Ker remarks: “‘forberingis of noon willingis” is queer. To “not not-will evil” is to “will evil”. It must be only a superfluous negative: “forbear not to will” = “forbear to will”. Cf. *prohibeo ne*.’

176/30-2. Babington thinks that the Second Part of the *Donet* may be the *Declaratorium* or the *Defensor* of Bale. Cf. Babington’s *Introd. to Rep.*, p. lxxi. But see also note above to 6/21-2.

181/14 ff. *Contrary* opposition expresses the utmost possible divergence in the same universe, e.g. vice and virtue.

Contradictory opposition expresses simple negation, contradictory terms being mutually exclusive and collectively exhaustive, e.g. virtue and not-virtue.

Privative opposition expresses the absence of an attribute in a subject capable of possessing it, e.g. blind, unkind.

195/7. *smysten*. Note plural, probably due to the intervening of the plural noun *trespacers*.

204/36 and 205/1. The *Manuel* or *Enchiridion* was probably in English. See Babington’s *Introd. to the Rep.*, p. lxxviii.

205/32 and 207/7. Pecoock usually differentiates between *affect* and *effect*, *affect* being the ‘inward feeling’ and *effect* the ‘outward manifestation of it’. (See Babington’s *Glossary to Rep.* under *affect*, and *Rep.*, pp. 510-11.)

But in 205/32 we should expect ‘in þin vndirstonding and in þin *affect*’, and in 207/7, ‘*effectis* and *availis*’ (cf. p. 205, l. 36-p. 206, l. 1, ‘þe *availis* and þe *effectis*’). *Effect* and *affectis* in these respective contexts seem to be slips either of the scribe, or, much less probably, of Pecoock himself. As Dr. Bradley remarks: ‘Pecoock would be very unlikely really to forget a distinction on which he so strongly insisted on another occasion, though the very insistence showed that the mistake was one that people were liable to make’.

212/17. Dr. Henry Bradley writes to me: ‘*Atteeme* rather puzzles me. The sense of *Beleem*. *N. E. D.* v.¹ 3, would fit, but it does not occur before 1627. I should think *atteen* for *a-teem* is developed out of *Teem*, v.¹ 6. The meaning seems to be, “I may be your true friend, and yet feel no regret that you have to labour so hard”.’

218/15-18. Professor Ker remarks: “‘As’ is the adverbial symbol”; “as perfore” = “therefore”, “on that account”—“notwithstanding that thou needest not particularly . . . on that account refer there” (i.e. to the *Book of Cristen Religioun*).’

APPENDIX I

'POORE MENNIS MYRROUR'

(Brit. Mus. MS. Addl. 37788.)

SECTION I

Description of Manuscript, Collation, &c.

THE only known extant copy of Reginald Pecock's *Poore Mennis Myrroure* is preserved in the British Museum, MS. Addl. 37788. There is no title at the beginning, but it is given at the end of the Prologue (fol. 3^b).¹ The *P.M.M.* occupies fols. 3^a to 63^b of the manuscript, the preceding folios being blank, save for various notes of later dates, and the remaining twenty-six taken up with pieces of prose and verse, generally of a theological kind. The most important of these are English versions of the 'gaderid counceles of seint ysidre', 'Augustinus de contemptu mundi',² and a version of the mediaeval poem 'Erthe out of Erthe'.³

In 1860 Babington wrote of the MS. containing the *P.M.M.*: 'The MS. preserved in Archbishop Tenison's Library, Leicester Square, London, is in duodecimo, consisting of eighty-one leaves (excluding blanks); each page contains about nineteen lines, well written in a black-letter hand of the fifteenth century.'⁴

This is the manuscript now preserved in the British Museum as MS. Addl. 37788. To the cover is pasted a manuscript note of Babington's⁵ concerning the translation of the *Counceles of seint ysidre*.⁶

¹ In the Museum copy of the *P.M.M.* the old erratic numbering, partly by leaves, partly by pages, which Babington followed, has now been crossed through, and superseded by foliation. See below, p. 224. Unless otherwise stated, the numbering of the folios of the *P.M.M.* given in the footnotes and Appendix to the *Donet* is the new.

² These are in a different hand from that of the *P.M.M.* It is interesting to note that many of the *counceles of seint ysidre* deal with the same subjects as those of the *P.M.M.*: chastity, prayer, fasting, uncleanness, meekness, patience, dispraising, swearing, vows, obedience, &c. The *Counceles* are 'printed at the end of Lupset's

Works, edited by John King, London: 1560.' (See Babington's Introd. to the *Rep.*, p. lxxi, footnote.)

³ Cf. with the versions given in Miss H. Murray's *Erthe out of Erthe*, E.E.T.S., 1911.

⁴ Cf. Babington's Introd. to *Rep.*, p. lxx.

⁵ Cf. Babington's Introd. to *Rep.*, p. lxxi, footnote.

⁶ For information on these and other pieces in prose and verse contained in the manuscript, see Babington's Introd. to *Rep.*, p. lxxi, footnote, and *Catalogue of Additions to the manuscripts in the British Museum in the years MDCCCXVI-MDCCCXX*, p. 152.

MS. Addl. 37788 is thus described in the *Catalogue of Additions to the manuscripts in the British Museum in the years MDCCCVI-MDCCCX*, p. 152:

'Vellum; ff. iv+89. 6 in. $\times$ 4 $\frac{1}{4}$ in. Middle of the XV. cent. Initials flourished in red and blue (one in gold).¹ . . . Scribbled names (ff. 88, 88^b) of "Wyllam Barton" and "Paulus". A 17th cent. owner (ff. 4, 87)² "George Ouerton". Afterwards in Archbishop Tenison's Library, St. Martin's in the Fields, Westminster. Sale-cat. 1861, lot 68. Then purchased by Sir William Tite, sale-cat. 1874, lot 2271. Bookplate of Lord Amherst, f. i. Amherst sale-cat., lot 676. Morocco binding, 19th cent.'

According to a note in the copy it was 'purchased at Sotheby's Amherst Sale, 24-27 Mar. 1909, lot 676'.

Quaritch's *Catalogue*, 1887, vol. i, No. 54, dates the *P.M.M.* as 'about 1440',³ and prices the MS. at £30.

The text of the Museum copy of the *P.M.M.* begins, according to the modern foliation, at fol. 3^a; but this is really fol. 1^a of a gathering, the foliation having begun at the third leaf of a preliminary gathering of four blank leaves. It ends on fol. 63^b, according to the foliation given.

There are seven gatherings in 8's with catchwords, numbered 1, 2, 3, 4, 5, 6, 7, in the same hand as the text, above the catchword. In addition there is an eighth gathering of four leaves to end the treatise, and an extra leaf—fol. 51^a (blank) and 51^b—about two-thirds the usual size, which is pasted to fol. 16^a in the second gathering, and over which the binding cord passes.

The collation may therefore be summarized as follows:

1^s, 2^{s+1}, 3^s, 4^s, 5^s, 6^s, 7^s, 8^s.

These gatherings have 'signatures', in a contemporary hand, at the extreme edge of the bottom right-hand corner of the first four leaves of each gathering:

1	1	1	1	2	2	2	2	
j	ij	iiij	iiij;	j	ij	iiij	iiij;	&c.

The eighth gathering, which ends the treatise, and which has only four leaves, has the 'signatures' on the first two:

8	8
j	ij

¹ Viz. the *N* of the Prologue.

² Viz. fols. 4^a, 87^a (twice); also 86^a.

³ It was probably later than the *Donet*, which is probably later than 1443, but further than this one

cannot go. On fol. 2^b is written in a later hand: 'Huius operis auctor est Reginaldus Pecock, Asaphensis primo deinde Cicestrensis episcopus, circ. an. 1456'.

As noted above, the initial letters of the chapters are in red and blue, with the single exception of the gold *N* of the Prologue.

The chapters are numbered in the text, and correspondingly along the top margin, in red, with blue device. Similar blue devices occur frequently in the text. Omissions in the text are usually noted at the foot of the page within a scroll.

There are several erasures and corrections, and a few marginal notes in later hands. The most important of these is 'Transsubstantiation not knowne', fol. 13^b. There is a reference to this passage at the end of the volume, fol. 86^a: 'Conc. Transsubst., see p. 20'.¹

The MS. is much faded in places, but the words at present are always recognizable by comparison with those of the corresponding passages in the *Donet*.

It has not been considered necessary to print the whole of the *P.M.M.* in full, because it follows the principal arguments of the First Part of the *Donet* almost word for word. The portions almost exactly corresponding with the *Donet* are collated in the footnotes above, pp. 27-101; but, in order not to swell the footnotes unduly, the writing of words conjunctively or disjunctively, the use of capital letters or small, differences of spelling (except in specially interesting cases, such as *fro*, *from*), differences in grammatical forms, such as past participles in *-e* or *-en*, or pl. pres. indic. in *-e* or *-en*, have not been noted. The question of including or excluding differences of grammatical form in a collation is a difficult one; but the scribes of the *Donet* and *P.M.M.* use the recognized varieties so entirely at random that in the case of these two MSS., at any rate, it seems useless to enumerate them.

The parts which materially differ—the Prologue, the first part of chapter i, and the abbreviated account of Doughtiness—are given in full below, pp. 226-8.

The value of the *P.M.M.* is that, for the parts of the *Donet* with which it corresponds, it virtually represents another MS. of the *Donet*.

¹ Old numbering.

SECTION II

Passages in 'Poore Mennis Myrrour' not collated in footnotes to 'Donet'

[POORE MENNIS MYRROUR]

[Brit. Mus. MS. Addl. 37788]¹

[Prolog.]

The *Poore Mennis Myrrour* is a selection from the *Donet*, Part I.

It is intended to teach the poorest and least intelligent the Seven Matters of Christian religion.

| Not wipstondyng þat I haue maad þe first parti of þe book ^{3a} clepid 'þe donet of cristen religioun' to be of litil quantite þat welniȝ ech poor persoun maye bi sum meene gete coost to haue it as his owne; ȝit, in to þe moor eese of þe persone poorest in hauer *and* in witt, I haue drawn þis now folewyng extract or outdrawȝt fro þe first parti of þe seid 'donet', þat no persoun cristen growen in to discrecyoun of resoun, or fewe of hem, aftir sufficient pupplischyng of þis book to hem, schulde haue eny excusacioun for þis, þat þei knowe not þe lawe *and* seruice of her lord god, *and* þat þei knowe not how worpi, god *and* lovyng is þe lord which þei ouȝten s[er]ue,² *and* what benefetis *and* rewardis þei receyuen *and* schulen receyue, if þei wole, of þe same lord; *and* so forþ of opir maters conteyned ^{3b} among þe vij maters necessari to be knowen sum what more or lasse of ech cristen persoun which hap vse of his kindeli discrecioun *and* resoun.

The title.

And þis litil book I wole be clepid 'poore mennis myrrour'.

þe first chapitre.³

There are Four Tables of moral virtues.

Some moral virtues are such because they are means to other moral virtues. Other moral virtues are

fAdir, how many tablis ben of moral vertues, which ben goddis moral commaundementis *and* counseilis, or goddis moral lawe?

Sone, iiij.

ffadir, how proue ȝe þis?

Sone, among moral vertues, or goddis moral commaundementis or counseilis, as it is seid in þe first parti of þe donet, þe ij⁴ chapitre, sum ben moral vertues not for hem silf, but for þat þei leden in to deedis being moral vertues for hem silf; And sum ben

¹ For description of MS. see above, pp. 223-5.

² MS. *sue*, the contraction mark for *er* being omitted.

³ The first part of this chapter here quoted is a précis of the *Donet*,

Pt. I, chap. iii. The correspondence with the *Donet* starts at fol. 5^a, l. 4: *ffadir, what is it for to lyue leern- ingli?* See footnotes above, pp. 27 ff.

⁴ *Sic*. In the copy now printed it is the third chapter.

moral vertues for hem silf, and of pese sum dressen and rulen vs toward god immediatli or at pe next, summe toward vs | silf immediatli or at pe next, and sum toward our neizboris immediatli or at pe next. And, siþen it is not so wel accordyng to resoun þat alle pese iiij so diuers maners ben in oon table, neiþir in oonli two tablis or iij tablis, as þat þei be in iiij tablis, þerfore folewip in resoun þat it is resonable pese iiij so diuers maners of vertues, or of commaundementis or counseilis, to be in iiij diuers tablis.

Moor proof þat þer ben nedis iiij tablis, at þe leest, of goddis moral lawe is sette forþ in þe xij and xiiij chapitris of þe ij¹ partie of 'þe donet', and bettir in þe book clepid 'þe sufficiencye of þe iiij tablis'.

so þat of þo now seid digne and worpi deedis which ben not moral vertues for hem silf, but oonli for þat þei ben meenys in to 4^b deedis being moral vertues for hem silf, be made þe first table ledyng in to þe opir tablis folewyng. And of þo deedis whiche ben moral vertues for hem silf stretching toward god immediatli, or at þe next, be made þe ij table. And of þo deedis whiche ben moral vertues for hem silf stretching to vs silfward immediatli, or at þe next, be made þe iij table. And of þo deedis which ben moral vertues for hem silf stretching toward oure neizboris immediatli, or at þe next, be made þe iiij table. And so þat þe first table be seruyng to þe opir iij tablis, and be ledyng and meenyng in to þe opir iij tablis, þouȝ parauenture more in þe ij table þan in þe iij and iiij tablis.

ffadir, how manye spices of vertues, or of commaundementis or counseilis, conteyneþ þe first table?

Sone, viij.

ffadir, which viij?

5^a Sone, for to | lyue leernyngli, preisingli, dispreisingli, preyngli, þankingli, worschippingli or honouringli, disworschippingli and 1 4 sacramentali.

Note. Hereafter the correspondence with the *Donet* is almost word for word (see footnotes to pp. 27-101 above), except in the case of *Douȝtines*, which is much abbreviated in the *P.M.M.*, and so is given in full below.

30^a, 1. 7 ffadir, what is douȝtines?

Sone, it is for to kepe and folewe þe doom of resoun in taking and bering and contynuyng labouris and peynful deedis for god finali or eendli.

The office of *Douȝtines* described.

¹ So MS. ; in the copy of the *Donet* now printed the point is treated in Pt. I, chaps. iii and xiii. But part of Part II, chaps. xiii and xiv, seems to

be missing, and the point may have been there treated. See above, Introd., pp. xii-xiii.

The four
kinds of
Douztines
described:

ffadir, in how many maners of laborose or peynful deedis stondip
douztines?

Sone, in *iiij*.

In whiche *iiij*?

1. (a) The
faithful and
diligent per-
formance of
the duties
of one's
calling.

Douztines stondip in taking labouris whiche arisen nedisli bi
diligent and trew performyng eny of þe vij parties of a reyme, or
of a sufficient citee, or of a cuntre, which partie we chesen, or in
to which we ben callid, or suffrid to chese. Whiche la|bouris¹ ben 30^b
doon in spirit, as in studyng, remembring, preiying, in such
mesure and maner þat goddis seruice be not made þerbi þe worse,
or his bettir seruice be lettid, alle tymes considerid, and alle maners
and deegrees of his seruice weel weyed and deemed. Or ellis
þese labouris ben don in body, as eering, sowing, werkis of crafte
wirching, preiching, singing, speking, counceiling, riding, goyng,
bering, drawyng, fasting, waking, and alle þese in such mesure,
maner and tyme þat goddis seruice be not þerbi hindrid, alle
tymes and alle deegrees of goddis seruices and alle opir circum-
stau[n]cis² weel considerid.

(b) And the
deliberate
choise and
performance
of laborious
deeds neces-
sary for the
fulfilment of
any moral
virtue.

Also *douztines* stondip in taking labouris wilfulli to fulfille eny
opir moral vertue conteyned in eny of þe *iiij* tablis of goddis
seruice for his sake, and þat bi laboure in spirit or in bodi, in 31^a
mesure and maner of discrecioun, ryzt as now bifore is seid þat
goddis seruice be þerbi not at þilk tyme, or at eny opir time,
vttirli hindrid.

2. The
choise of the
greater good
work rather
than the
less.

þe *ij^e* maner where in stondip *douztines* is in chesing to do þe
grettir vertu and goddis bettir seruice rapir þan þe lasse, whan
þop stonden vudir choise, and þop mowe not be fulfillid.

3. The
avoidance of
all things
likely to
hinder vir-
tue or to
lead to vice.

þe *iiij^e* is in avoiding and forbering perelis and occasiouns, þe
whiche ben woned violentli pulle vs from vertu and from goddis
seruice in to synne and viciis. Also, to avoid alle lettis from vertu,
or from þe grettir vertu, to be doon in goddis seruice.

4. Persever-
ance in all
these three
kinds of
Douztines.

þe *iiij^e* is in perseueraunt abiding and continuaunce of þe forseid
labouris and werkis in þe first, *ij^e* and *iiij^e* maners al þe while
resoun wille deme hem to be borne, suffrid and contynued for god. l. 18

¹ Two-thirds of fols. 30^b and 31^a much faded.

² MS. *circumstaucis*.

SECTION III

Table of Correspondences between 'Poore Mennis Myrrour' and 'Donet'

Matter.	Reference to folios of <i>Poore Mennis Myrrour</i> .	Reference to pages of edition of <i>Donet</i> .
Relation of <i>P.M.M.</i> to <i>Donet</i> and purpose of <i>P.M.M.</i>	Prologue and first part of chap. i, 3 ^a to 5 ^a , l. 4	Appendix I, pp. 226-7.
FOURTH MATTER. ¹		
<i>Meenal</i> virtues of the FIRST TABLE.	End of chap. i, 5 ^a , l. 4, to 13 ^b (end)	27-36
<i>Eendal</i> virtues towards God of the SECOND TABLE.	Rehearsal of <i>eendal</i> virtues of the SECOND TABLE and account of	
	Chap. ii.	
(a) ² <i>Goostlihode</i>	14 ^a to 14 ^b (end)	36-37
	(15 ^a blank)	
(c) ² <i>Obedience</i>	17 ^b , l. 5, to 18 ^a , l. 19	37-38
(d) ² <i>Rijtwisenes</i>	16 ^a to 17 ^a , l. 2	38-39
(e) ² <i>Mekenes</i>	17 ^a , l. 2, to 17 ^b , l. 5	39-40
(f) ² <i>Treufe</i>	18 ^a , l. 19, to 19 ^a , l. 2	40
(g) ² <i>Benynynite</i>	13 ^a , ll. 2-14	40-41
(b) ² <i>Larges</i>	15 ^b	41
<i>Eendal</i> virtues to- wards ourselves of the THIRD TABLE. ³	Rehearsal of <i>eendal</i> virtues of the THIRD TABLE and account of	
	Chap. iii.	
<i>Goostlihode</i>	19 ^a , l. 15, to 20 ^a , l. 6	41-42
<i>Clennes</i>	20 ^a , l. 6, to 23 ^a , l. 12	47-50
<i>Honeste</i>	23 ^a , l. 12, to 29 ^a , l. 13	50-55
<i>Pacience</i>	29 ^a , l. 14, to 30 ^a , l. 6	56-57
<i>Dougtines</i>	30 ^a , l. 7, to 31 ^a , l. 18	Appendix I, pp. 227-8.
Seven parts of a State	31 ^a , l. 18, to 31 ^b , l. 14	74-75
<i>Eendal</i> virtues towards our neighbour of the FOURTH TABLE.	Rehearsal of <i>eendal</i> virtues of the FOURTH TABLE, and account of	
	Chap. iv.	
<i>Goostlihode</i>	31 ^b , l. 14, to 32 ^a , l. 15	60-61
<i>Largenes</i>	32 ^a , l. 15, to 32 ^b , l. 18	66-67
<i>Attendaunce</i>	32 ^b , l. 19, to 33 ^b , l. 1	61-62
<i>Rijtwisenes</i>	33 ^b , l. 1, to 35 ^b , l. 13	62-64
<i>Mekenes</i>	35 ^b , l. 13, to 36 ^a , l. 3	65
<i>Accordingnes</i>	36 ^a , ll. 3-11	65
<i>Treufe</i>	36 ^a , l. 11, to 36 ^b , l. 2	65-66
<i>Benignite</i>	36 ^b , ll. 2-13	66

¹ i.e. The 'Fourth Matter' of Christian religion, viz. God's laws, or the moral virtues. See above, p. 27.

² So lettered in *P.M.M.*

³ The *P.M.M.* omits *Fleischlihode*, *Worldlihode*, and *Largenes*.

Matter.	Reference to folios of <i>Poore Mennis Myrrour.</i>	Reference to pages of edition of <i>Donet.</i>
The term 'rightwisenes' applicable to the virtue contrary to both Wrath and Envy.	36 ^b , l. 13, to 37 ^a , l. 9 .	67
Difference between Patience and Benignity.	37 ^a , l. 9, to 37 ^b , l. 9 .	68
The sin of Usury	37 ^b , l. 9, to 38 ^a , l. 17 .	68-69
Additional note on Usury . . .	38 ^a , l. 17, to 38 ^b , l. 12	See above, p. 68, footnote 4-4
The sin of Usury, continued . .	38 ^b , ll. 12-15 .	69
Simony	38 ^b , l. 15, to 39 ^b , l. 17	69
Chap. v.		
Seven manners of <i>Attendaunce</i> to- wards inferiors.	39 ^b , l. 18, to 41 ^a , l. 12	70-71
References to teaching in <i>Donet</i> .	41 ^a , ll. 13-19 . . .	See above, p. 71, footnote 8
Relationships towards superiors .	41 ^a , l. 19, to 43 ^a , l. 5 .	76-78
Note on necessity of teaching the moral virtues.	43 ^a , ll. 5-10 . . .	See above, p. 78, footnote 10
Vices known through the Four Tables of virtues.	43 ^a , l. 10, to 43 ^b , l. 18	79-80
Advice as to further teaching on the Four Tables.	43 ^b , l. 18, to 44 ^a , l. 19	83-84
Chap. vi.		
FIRST MATTER ¹	44 ^b , l. 1, to 46 ^b , l. 13 .	84-86
Chaps. vii and viii.		
SECOND MATTER ¹	46 ^b , l. 13, to 53 ^a , l. 17	86-92
THIRD MATTER ¹	53 ^a , l. 17, to 54 ^b , l. 4 .	92-93
Chap. ix.		
FIFTH MATTER ¹	54 ^b , l. 5, to 57 ^b , l. 7 .	93-96
Chap. x.		
SIXTH MATTER ¹	57 ^b , l. 8, to 58 ^b , l. 8 .	96-97
SEVENTH MATTER ¹	58 ^b , l. 8, to 63 ^b , l. 7 .	97-101
(End of <i>P.M.M.</i>)		

¹ For enumeration of the 'Seven Matters' of Christian Religion, see above, p. 27.

APPENDIX II

LIST OF REFERENCES¹ TO THE BIBLE IN THE *DONET*

	PAGE		PAGE
Genesis iv. 9	40	<i>St. Luke iii. 3-8</i>	140
<i>Exodus xvi. 23</i>	149	<i>St. Luke v. 34</i>	159
<i>Exodus xx. 2-17</i>	119 ff.	" v. 37	159
<i>Exodus xx. 8-11</i>	149	<i>St. Luke x. 27</i>	123
<i>Exodus xx. 17</i>	175	" xi. 2-4	204
<i>Exodus xxv. 18-19</i>	121 ff.	" xvii. 5	140
" xxvii. 6, 19	126	<i>St. Luke xviii. 18-20</i>	162 (twice)
<i>Exodus xxxiv. 17</i>	124	" xviii. 27	160
<i>Exodus xxxiv. 21</i>	156	" xxi. 34	138
		<i>St. Luke xxii</i>	35
<i>Leviticus xxiii. 24 ff.</i>	149	<i>St. John iii. 5</i>	139
<i>Leviticus xxvi. 1</i>	124	" vi. 53	140
<i>Deuteronomy v</i>	119	<i>Acts ii. 38</i>	140
" vi. 5	123, 163, 164	" xv. 24-9	156
" vi. 5, 13-18	163	" xx. 7	131
<i>Proverbs xxvii. 2</i>	83	<i>Romans iv. 25</i>	132
<i>Isaiah vii. 15</i>	117 (twice)	<i>Romans vi</i>	34
<i>Isaiah xi. 2</i>	114	<i>Romans ix. 16</i>	160
<i>Isaiah xi. 2</i>	116, 117	" xiii. 8	25
<i>Ezekiel</i>	83	<i>1 Corinthians xi</i>	35 (twice)
<i>St. Matthew iv. 17</i>	140	" xi. 23-5	140
<i>St. Matthew v. 21 ff.</i>	196	<i>1 Corinthians xiii. 4-8</i>	164
" v. 28	175	" xv. 14	132
<i>St. Matthew vi. 9-13</i>	204	<i>1 Corinthians xvi. 2</i>	131
<i>St. Matthew vii. 6</i>	160	<i>2 Corinthians v. 12-14</i>	82
" ix. 15	159	<i>2 Corinthians v. 17</i>	129
" ix. 17	159	" xi	81
" xix. 16-19	162	<i>Galatians i, ii</i>	82
" xix. 18	136	" (especially ii. 16-21 ; iii ; v)	129, 150, 154
" xix. 18-19	165	<i>Timothy</i>	138
<i>St. Matthew xxii. 37</i>	123	<i>Hebrews vii</i>	130
<i>St. Matthew xxii. 37-8</i>	113	<i>Hebrews vii. 12</i>	155
" xxii. 37-40	25, 163	" xi. 6	139
" xxii. 40	17, 164, 166, 167	<i>James i. 14-15</i>	174
<i>St. Matthew xxv. 35-6, 42-3</i>	175	<i>1 John iii. 23</i>	139 (twice)
" xxvi. 26-8	140	<i>1 John iii. 23</i>	140
" xxviii. 19	139	" iv. 2-3	139
<i>St. Matthew xxviii. 19</i>	138	<i>1 John iv. 20</i>	17
<i>St. Mark vi. 12</i>	140	<i>Revelation xiii. 1</i>	107
<i>St. Mark x. 27</i>	160		
" xii. 28-33	163 (3 times)		
<i>St. Mark xii. 30</i>	123		
<i>St. Mark xvi. 16</i>	139		

¹ Italics denote reference only ; roman print, quotations.

GLOSSARY

NOTE

All words are glossed under forms which actually occur in the text. It has been thought useless to note *all* the occurrences of simple, well-known words, one reference and '*&c.*' being usually considered sufficient. In the case of orthographical variations, instances are usually given, and where difficulty might arise, cross references.

The Glossary is not a complete concordance, but aims at incorporating *all* words which differ materially in spelling, or even slightly in meaning, from the present-day forms and uses. Words exhibiting only slight differences of spelling from present-day forms are not always included—such as *lengþe*, *hungir*, *mater*, *religioun*, *longyng*, *studie*, *substaunce*.

Infinitives which do not occur in the text, if used as headwords, are placed within square brackets.

The following abbreviations are used :

1, first person.	num., numeral.
2, second person.	O.E., Old English.
3, third person.	orig., originally.
acc., accusative.	p., participle.
adj., adjective.	p.p., past participle.
adv., adverb.	pers., person, personal.
anom., anomalous.	pl., plural.
aux., auxiliary.	poss., possessive.
comp., comparative degree.	pr., present.
conj., conjunction.	pr. p., present participle.
dat., dative.	prep., preposition.
demons., demonstrative.	pron., pronoun.
f., feminine.	s., strong.
gen., genitive.	sb., substantive.
imper., imperative.	sg., singular.
impers., impersonal.	subj., subjunctive.
interj., interjection.	sup., superlative degree.
intr., intransitive.	tr., transitive.
m., masculine.	v., verb.
n., neuter.	vbl., verbal.
N.E.D., <i>New English Dictionary</i> .	w., weak.
nom., nominative.	

A.

A, *prep.* on, at, 5/22, 213/31, &c.
A, An, *article*, a(u), one, 17/3, &c.; 17/31, &c.
Abide, Abyde, *s.v.* 13/35, &c.; 9/8; 3 *sg. pr.* abidip, 9/2, &c.; 3 *pl. pr.* abiden, 14/10, &c.; 3 *sg. pret.* abode, 153/11, &c.; *pr. p.* abiding, 56/14, &c.
Abiding, *vbl. sb. of above*, 153/12, &c.
Abiler, *adj. comp.* more able, 51/15.
Abilnes, *sb.* ability, power, 55/12.
Able, *adj.* 126/18, &c.
Ablid, 159/15, *p.p.* of **Able**, *w.v.* enable.
Aboue, *prep.* 25/7, &c.
Abrood, *adv.* abroad, 3/4, &c.
Abste(y)ne, *w.v.* abstain, 44/8; 1 *pl. pr. subj.* abstene, 40/21.
Abyde. See **Abide**.
Accidentis, *sb. pl.* unessential qualities or properties, 12/8, &c.
Accordaunt, *adj.* agreeable, agreeing, 10/31, &c.
Accordauntly, *adv.* fittingly, 125/27.
Accorde, *sb.* agreement, 44/10.
Accorden, 44/7, &c., 3 *pl. pr.* of **Accorde**, *w.v.* agree.
According, *adj.* fit, according, 19/34, &c.
Accordingli, *adv.* fittingly, agreeably, 22/3, &c.
Accordingnes, *sb.* accordance, agreement, 22/17, &c.; *pl.* accordingnessis, 169/33.
Accordip, 139/7, 3 *sg. pr.* of **Accorde**, *w.v.* agree.
Actif, *adj.* 28/3, &c.
Acumbrid, 131/2, *p.p.* of **Acumber**, *w.v.* encumber.
Adnulling, 95/2, *pr. p.* of **Adnulle**, *w.v.* annul.
Afeerde, *adj.* afraid, 194/10.
Affecciou, *sb.* disposition of the mind, affection, 207/14; *pl.* affectious, 213/29, &c.
Affect, *sb.* disposition of the mind, inclination, feeling, 97/9, &c.; *pl.* affectis, 207/7 (1 see **Notes**).
Affermyng, *vbl. sb.* 115/3, &c.
Afore (1) *adj.* before, 3/16, &c. (2) *adv.* before, 1/9, &c. (3) *prep.* before, 14/27, &c.
Aftir (1) *adv.* and *prep.* after, 4/22,

&c.; 14/25, &c. (2) *prep.* in accordance with, 5/12, &c.
Agaste, *w.v.* terrify, 195/8.
Agilting, 193/14, *pr. p.* of **Agilte**, *w.v.* be guilty towards.
Azen, *adv.* again, 14/25, &c.
Azen quyte, *w.v.* requite, 31/29, &c.; *pr. p. (as adj.)* azen quyting, 194/22.
Azens, *prep.* against, 3/4, &c.
Azenseiep, 58/28, &c., 3 *sg. pr.* of **Azenseie**, *w.v.* gainsay, contradict.
Azenstonde, **Azens stonde**, *s.v.* withstand, 73/22, &c.; 3 *sg. pr.* azens stonديث, 58/28; azen-stondip, 200/30, &c.; azen ston-dyth, 200/33; 1 *pl. pr. subj.* azenstonde, 97/6.
Azenstanding, *vbl. sb. of above*, 128/34.
Azenward(is), *adv.* on the other hand, 16/2; 15/36, &c.
Aknowe, *adj.*, joined with verb 'to be' = acknowledge, confess, 31/24, 56/18.
Al, *adj.* and *pron.*, all, every, 17/19, &c.; 5/34, &c.; *pl.* alle, 17/4, &c. Note position: of *zoure alle tablis*, 25/12.
Alien, *adj.* other, strange, 119/18, &c.
Alizting, *vbl. sb.* alleviation, 96/31.
[Allege], *w.v.* assert, produce in support of an argument; 3 *sg. pr.* alleggip, 83/4; *p.p.* allegid, 25/22, &c.
Almes, *sb. (sg.)* 184/32, &c.
Aloone, *adv.* merely, only, simply, 206/5.
Alweie, **Alwey**, *adv.* always, 73/3, &c.; 184/12, &c.
Amendis, *sb. (sg.)* amends, 194/22, &c.
Among, *adv.* at intervals, 7/37, &c.
Amonge, *prep.* amongst, 15/10, &c.
Amys, *adv.* 29/15, &c.
Anagogie, *sb.* allegorical interpretation, 107/7; *pl.* anagogies, 107/12.
Anentis, *prep.* as regards, in respect of, in sight of, towards, 4/17, &c.
Angre, *sb.* 114/23, &c.
Anoon, *adv.* straight on, straightway, instantly, 1/8, &c.
Answer, *w.v.* 118/27, &c.
Answeringli, *adv.* correspondingly, 175/4.

- Apocriphe**, *sb. pl.* fables, 130/32.
Appere, *w.v.* make worse, impair, 73/24.
Appere, *w.v.* appear, 18/5, &c.; 3 *sg. pr.* apperith, 22/19, &c.; *pr. p.* appering, 168/5.
Appetite, *sb.* natural desire, 14/3, &c.; *pl.* appetitis, 11/25, &c.
Apprise, *w.v.* appreciate, value, 213/31; 3 *sg. pr.* apprisith, 31/10; *p.p.* apprisid, 205/4.
Apprising, *vbl. sb. of above*, appreciation, value, 28/10, &c.
Araie, *w.v.* (1) arrange in position, set in readiness, 126/13; *p.p.* araised, 208/8. (2) attire, dress; *p.p.* araised, 155/21.
Araiyngis, *sb. pl.* settings in array, 209/32.
Araye, *sb.* array, attire, 33/17, &c.; *pl.* araias, 50/24.
Argue, *w.v.* 25/17; 1 *sg. pr.* argue, 138/8.
Arise, *s.v.* 30/11, &c.; 3 *sg. pr.* arisip, 34/22, &c.; 3 *sg. pret.* arose, 34/23, &c.; 3 *sg. pr. subj.* arise, 33/15, &c.; *pr. p.* arising, 72/7, &c.
Aroume, *adv.* at a distance, 135/2.
Ascape, *w.v.* escape, 148/5; *p.p.* ascapid, 200/20.
Ascapyng, *vbl. sb. of above*, escaping, 92/6.
Aske, *w.v.* 30/19, &c.; 1 *sg. pr.* aske, 153/24; 3 *sg. pr.* askip, 51/26, &c.; 3 *pl. pr.* asken, 66/12, &c.; 3 *sg. pret.* askid, 163/34, &c.; 3 *sg. pr. subj.* aske, 74/7, &c.; *pr. p.* asking, 72/5, &c.; *p.p.* askid, 31/9, &c.
Asking, *vbl. sb. of above*, 113/10, &c.
Askis, *sb. pl.* ashes, 33/15.
Aspiaunce, *sb.* observance, discovery, action of observing, espying, 142/17.
Aspie, *w.v.* espy, ascertain, discover, observe, 5/12; *p.p.* aspiid, 58/6, &c.
Assaie, *sb.* trial, 54/17, &c.; tasting (of a dish), 2/8.
Assaie, *w.v.* make trial of, 39/28, &c.; try, attempt, 145/3, &c.
Assaier, *sb.* one who tests, makes trial of, 54/31, &c.
Assigne, *w.v.* 149/3, &c.; 1 *sg. pr.* assigne, 25/33; 2 *sg. pr.* assignest, 176/1; 2 *pl. pr.* assignen, 25/1; *p.p.* assigned, 23/15, &c.
Assignementis, *sb. pl.* commands, biddings, 4/4.
Assignyng, *vbl. sb. of above*, 25/19.
As(s)oile, *w.v.* clear up a difficulty, answer a question, refute, 155/4, &c.; 2 *pl. pr.* assoilen, 26/24; 3 *sg. pr. subj.* asoile, 160/37; *p.p.* assoilid, 38/5, &c.
Assailing, *vbl. sb.* absolution, 117/28; *pl.* assoilingis, 117/34.
At, *prep.* in the presence of, before, 8/9, &c.
at pe next, *adv.* next, directly, 21/26, &c.
at pe fulle, *adv.* fully, 8/2, &c.
Atretly, *adv.* straight off, continuously, 206/3.
Atteeme, *w.v.* be attached to, 212/17. See Notes.
Attempte, *w.v.* make trial of, 39/28, &c.
Attemptyng, *vbl. sb. of above*, trial, assay, 40/1, &c.
Attendaunce, *sb.* ministration, service, 60/24, &c.
Attendaunt, *adj.* serviceable, ministering, 71/29, &c.
Attendauntly, *adv.* after the manner of an attendant, 22/3, &c.
Attent, *sb.* attention, heed, 203/1.
Availe, (1) *sb.* advantage, benefit, 31/11, &c.; *pl.* availis, 207/7, &c.; availés, 32/7, &c. (2) *w.v.* be of value, service, benefit, 31/13, &c.; 3 *sg. pr.* availeþ, 31/11, &c.; availip, 32/1, &c.
Avaunter, *sb.* boaster, 81/33, &c.
Avauntynge, *vbl. sb.* boasting, 82/10, &c.
Auctoritatively, *adv.* authoritatively, 72/19, &c.
Auctorite, *sb.* authority, 76/12, &c.
Avidiosely, *adv.* eagerly, 175/24, &c.
Avise, (1) *sb.* consideration, reflection, 157/32. (2) *w.v.* consider, reflect, 174/25, &c.; *p.p.* (as *adj.*) avisid, 39/6, &c.
Avisement, **Avisidnes**, **Avisosnes**, *sb.* consideration, reflection, 174/8, &c.; 188/7; 184/35.
Auisidli, **Avisingli**, *adv.* deliberately, after consideration, 53/20, &c.; 13/18, &c.
Ausing, *vbl. sb.* consideration, 174/14, &c.
Aungel, *sb.* angel, 13/32, &c.; *pl.* aungelis, 29/25, &c.

Avoide, *w.v.* avoid, put away, 20/7, &c.

Avoutrie, *sb.* adultery, 48/27, &c.

Avowis, *sb. pl.* vows, 54/12.

Awaite, *w.v.* (1) observe, attend to, watch for; 2 *sg. imper.* awaite, 107/32; (2) watch for (in a hostile sense), 50/5.

Awaiters, *sb. pl.* liars in wait for, 4/8.

Aweie, *adv.* away, 2/25, &c.

B.

Bacbiters, *sb. pl.* 4/8.

Banysching, 2/25, 34/13, *pr. p.* of *Banysche*, *w.v.*

Baptym(e), *sb.* baptism, 33/22, &c.; 34/13.

Batail, *sb.* battle, 54/23.

Bate, *sb.* contention, strife, 135/19.

Be, *Bi*, *anom. v.* 1/6, &c.; 183/13, &c.; 1 *sg. pr.* am, 5/2, &c.; 2 *sg. pr.* art, 95/9; 3 *sg. pr.* is, 1/4, &c.; 3 *pl. pr.* ben, 1/6, &c.; be, 64/12, &c.; 1 *sg. pret.* was, 4/5, &c.; 2 *sg. pret.* were, 209/11, &c.; 3 *sg. pret.* was, 4/13, &c.; 3 *pl. pret.* were, 2/3, &c.; weren, 89/3, &c.; 1 *sg. pr. subj.* be, 82/12, &c.; 2 *sg. pr. subj.* be, 126/18; 3 *sg. pr. subj.* be, 2/13, &c.; bi, 65/25; 3 *pl. pr. subj.* be, 7/8, &c.; bi, 63/30, &c.; 2 *sg. pret. subj.* were, 167/19; 3 *sg. pret. subj.* were, 4/14, &c.; *pr. p.* being, 1/7, &c.; beyng, 25/35, &c.; *p.p.* be, 7/20, &c.; bi, 54/18.

Bees, *sb. pl.* 11/1.

Beestly, *adv.* as a beast, i.e. unintelligently, unreasonably, 13/20.

Being, *vbl. sb.* existence, 85/4.

Benefete, *sb.* 31/27, &c.; *pl.* benefetis, 27/12, &c.

Benefetoure, *sb.* benefactor, 210/38.

Benyngneli, *adv.* graciously, kindly, 21/32, &c.

Benyngnite, *sb.* graciousness, kindness, 22/17, &c.

Bere, *s.v.* 56/17, &c.; 3 *sg. pr.* berip, 3/7, &c.; 2 *sg. pret.* barest, 210/37; 1 *pl. pr. subj.* bere, 39/12; *pr. p.* bering, 94/16, &c.; *p.p.* boren, 127/15; born, 31/8, &c.

Bere on honde, accuse, charge, ascribe (an argument) to a person,

43/18; 3 *pl. pr. subj.* bere on honde, 157/32.

Bering, *vbl. sb.* 57/19, &c.

Best. See under Good.

Besynes. See Bisynes(se).

[**Betoken(e)**, **Bitoken(e)**], *w.v.* signify; 3 *sg. pr.* bitokenep, 156/24, &c.; 3 *pl. pr.* betoken, 118/9; bitoken, 118/18.

Bettir, *adj. comp.* See under Good.

Bettir, *sb.* betterment, 89/8.

Bewte, *sb.* beauty, 94/12.

Bi, *prep.* 70/10, &c. Generally separated in **Bi** cause.

Bi, *anom. v.* See **Be**.

Bicam. See under [Bicome].

Biclippe, *w.v.* embrace, 92/5.

[**Bicome**], *s.v.*; 3 *sg. pret.* bicam, 87/29; *p.p.* bicome, 102/14.

Bidde, *s.v.* 53/8; 3 *sg. pr.* biddip, 53/7, &c.; 3 *sg. pret.* bade, 121/21, &c.; 3 *sg. pr. subj.* bidde, 59/29, &c.; *p.p.* beden, 148/34, &c.; bade, 148/19, &c.

Bi(e), **Bye**, *w.v.* buy, 70/7; 70/3, &c.; 70/4, &c.; *p.p.* bouȝt, 50/23, &c.; bouȝte, 46/14, &c.

Bifalle, *s.v.* 56/18, &c.; 3 *sg. pr.* bifallip, 158/7; 3 *pl. pr.* bifallen, 10/26; 3 *sg. pr. subj.* bifalle, 195/33.

Bifore, (1) *prep.* 24/12, &c. (2) *adv.* 25/29, &c.

[**Bigete**], *s.v.* beget; 3 *sg. pr.* bigetip, 85/10, &c.; *p.p.* bigete, 210/33; bigeten, 103/30.

Bigetyng, *vbl. sb.* 63/17, &c.

Bigynne, *s.v.* 96/18, &c.; 1 *sg. pr.* bigynne, 136/12; 2 *sg. pr.* bigynnist, 209/33; 3 *sg. pr.* bigynnypp, 1/1, &c.; bigynnep, 102/1, &c.; 2 *sg. pret.* bigannyst, 209/33; 2 *pl. pr. subj.* bigynne, 84/25; *p.p.* bigunne, 84/6, &c.

Bihe(e)st, *sb.* promise, 62/14, &c.; 185/7; *pl.* biheestis, 39/9, &c.

Biheeting. See **Bihetyng**.

Bihestid, 38/27, 190/7, &c., *p.p.* of **Bihest**, *w.v.* vow, promise.

Bihete, *w.v.* promise, 189/31; 1 *sg. pr.* bihete, 186/28; 3 *sg. pr.* bihetip, 189/33; 3 *sg. pret.* bihiȝte, 77/14; 3 *sg. pr. subj.* bihete, 189/32; *p.p.* bihiȝt, 39/3, &c.

Biheter, *sb.* promiser, 189/37.

Bihetyng, **Biheeting**, *vbl. sb.* promising, 187/26; 187/24; *pl.* bihe(e)tingis, 189/36, &c.; 185/33.

Bihijt(e). See under **Bihete**.

Biholde, *s.v.* 142/14; 2 *sg. pr. subj.* biholde, 103/10; 3 *sg. pr. subj.* biholde, 195/2; *p.p.* biholden, 142/27.

Bihoue, *sb.* behoof, benefit, 30/23, &c.

Bihouseful, *adj.* profitable, 2/29, &c.

Bildip, 10/35, 3 *sg. pr.* of **Bilde**, *w.v.*

Bileeue, (1) *sb.* belief, 33/31, &c.

(2) *w.v.* 139/1, &c.; 1 *sg. pr.* bileeue, 103/15, &c.; *beleeue*, 104/7; 3 *sg. pr.* bileeueþ, 164/33; 1 *pl. pr. subj.* bileeue, 139/5; *pp.* bileeued, 103/13, &c.; *bileuyd*, 66/18, &c.; *bileeuud*, 103/26, &c.

Bilowe, *sb.* bellows, 6/30.

[**Binde**, **Bynde**], *s.v.*; 3 *sg. pr.* byndip, 100/8, &c.; *bindip*, 148/28, &c.; 3 *pl. pr.* binden, 152/38; *pr. p. (as adj.)* binding, 189/26, &c.; *bynding*, 192/34; *p.p.* bounden, 61/26, &c.; *bounde*, 16/23, &c.; *bound*, 16/29.

Birewing, *vbl. sb.* sorrow, pity, 95/19, &c.

Biried, 34/20, &c., *p.p.* of **Birie**, *w.v.* bury.

Biriyng, *vbl. sb.* burying, 67/9.

Birpen, *sb.* burden, 48/30, &c.

Biseche, 209/14, 2 *sg. imper.* of **Biseche**, *w.v.*

Biseemyng, *pr. p. (as adj.)* beseeming, fitting, 161/27.

Bisett(e), *w.v.* use, employ, 5/4, &c.; 147/21; *pp.* bisette, 129/4, &c.

Biside, *prep.* contrary to, 5/7.

Bisidis, *prep.* and *adv.* apart from, 114/13; 114/14.

Bisie, *adj.* diligent, 27/3, &c.

Bisily, *adv.* diligently, 21/5, &c.

Bisynes(se), **Besynes**, *sb.* employment, diligence, 113/29, &c.; 198/17; 113/29; *pl.* bisynessis, 201/35, &c.

Bitake, *s.v.* hand over, commit, entrust, grant, 160/28; 3 *pl. pret.* bitoken, 158/36; *pr. p.* bitaking, 95/21.

Bitoken. See under [**Betokene**, **Bitoken(e)**].

Bitwix(e), *prep.* between, 2/7, &c.; 10/13, &c.

Bipenke, *w.v.* bethink oneself of a thing, 208/2, &c.; 3 *sg. pr.* bipenkip, 172/33, &c.; 2 *sg. imper.* bipenke, 208/13, &c.; 1 *sg. pr.*

subj. bipenke, 172/6; *p.p.* bipoujt, 208/33, &c.

Bipenking, *vbl. sb.* of above, 210/5, &c.

Biwamblen, 142/13, 3 *pl. pr.* of **Biwamble**, *w.v.* vomit.

Biying, *vbl. sb.* buying, 70/10.

Blissid, 128/22, 3 *sg. pret.* of **Blisse**, *w.v.* make sacred, consecrate.

Blowe, *s.v.* inflate, puff up, 6/30; *p.p.* blowen, 164/30.

Blowen, 124/10, &c., *p.p. (as adj.)* of **Blowe**, *s.v.* cast (of metal).

Blusch, *sb.* gleam, 173/14.

Bodili, *adj.* 67/3, &c.

Boisto(u)senes, *sb.* rudeness, want of courtesy, 66/23, 142/11, &c.

Book, *sb.* 1/3, &c.; *pl.* bokis, 1/4, &c.

Boond, *adj.* servile, pertaining to a bondman, 37/14, &c.

Boond, *sb.* bond, obligation, 16/17, &c.

Boondis, *sb. pl.* bounds, limits, 210/23, &c.

Boonys, *sb. pl.* bones, 14/4, &c.

Botels, *sb. pl.* bottles, 159/23, &c.

Bope, **Boop**, *adj.* and *pron.* 18/37, &c.; 100/29, &c.

Note position : of oure bope body and of oure resonable soule, 87/2; þe bope tablis, 124/34; bope hem, 196/6.

Bound(en). See under [**Binde**, **Bynde**].

Bourding, *vbl. sb.* jesting, 53/31.

Bourdis, *sb. pl.* jests, 97/32.

Bowe, *w.v. tr. (orig. s.)* bend, bow, 194/21; 3 *sg. pr.* bowip, 17/3.

Bowing, *vbl. sb.* of above, 32/17.

Bowing, 96/3, 197/15, *vbl. sb.* of **Bowe**, *w.v. (orig. s.)* go, wend one's way.

Braunche, *w.v.* divide into branches, 24/8; *p.p.* braunchid, 23/19, &c.

Braunching, *vbl. sb.* of above, 23/21, &c.

Breemest, *adj. sup.* strongest, 10/28.

Breke, *s.v.* break, 39/1, &c.; 1 *sg. pr.* breke, 172/10; 3 *sg. pr.*

brekip, 63/21; 2 *sg. imper.* breke, 212/14; 3 *sg. pr. subj.* breke, 189/13, &c.; *p.p.* broke, 88/16.

Breking, *vbl. sb.* of above, 63/13.

Brent, **Brend**, 7/19, 7/19, *p.p.* of **Brenne**, *w.v. (orig. s.)* burn.

Brepi, *w.v.* breathe, 201/28.

Bring, **Bryng**, *w.v.* 80/24, &c.;

127/4; 3 *sg. pr.* bringip, 59/28, &c.; 1 *pl. pr.* bringen, 126/33; 3 *pl. pr.* bringen, 85/13; 1 *sg. pret.* brouzte, 119/17; brouzt, 120/19; 1 *sg. pr. subj.* brynge, 177/3; 3 *sg. pr. subj.* bryng, 213/27; *p.p.* brouzt, 30/6, &c.; brouzte, 161/33, &c.
 Broder, *adv. comp.* broader, 135/6.
 Brood, *adj.* broad, 1/15, &c.
 Brotyl, *adj.* brittle, 208/27.
 Bropir, *sb.* brother, 40/21; *pl.* briperen, 193/33.
 But, *prep.* except, 115/2, &c.
 But if, *conj.* unless, 25/29, &c.
 Butter, Buttir, *sb.* 117/5; 117/14, &c.
 Bryng. See Bring.
 Bye. See Bi(e).
 [Bynde]. See [Binde].

C.

Caas, Case, *sb.* 15/21, &c.; *pl.* casis, 56/10, &c.
 Bi case, perhaps, perchance, may-be, 170/16.
 In a caas, supposing (in propounding a hypothesis), 170/9.
 Can(ne). See under Kunne.
 Capiteyn, *sb.* 50/3.
 Careful, *adj.* full of anxiety, 94/4.
 Carpenterie, *sb.* craft of carpenter, 7/27.
 Case. See Caas.
 Cast(e), *w.v.* 53/1; 205/21; 2 *pl. imper.* caste, 160/5.
 Caste to = add, throw into, 210/4.
 Ceese, *w.v.* 145/26; 3 *sg. pr.* ceesip, 150/11, &c.; 3 *pl. pr.* ceesen, 156/31; *p.p.* ceesid, 148/28, &c.
 Ceesing, *vbl. sb.* of above, 156/32, &c.
 Cellis. See under Selle.
 Certified, 31/3, *p.p.* of Certifie, *w.v.* inform.
 Certis, *adv.* certainly, 5/8, &c.
 Chaff(a)re, *sb.* merchandise, 83/20; 83/25, 118/27.
 Challenge, (1) *sb.* accusation, blame, 5/5, &c. (2) *w.v.* accuse, 44/3, &c.
 Challengeable, *adj.* fit to be accused, 67/20, &c.
 Chapitre, *sb.* 113/14, &c.; *pl.* chapitris, 105/16, &c.; chapitres, 104/8.
 Chare, *sb.* car, chariot, 102/18.
 Charge, *sb.* burden, responsibility, duty, 61/25, &c.; *pl.* chargys, 77/6, &c.
 Chargeable, *adj.* weighty, serious, 190/12.
 Chargeose, *adj.* burdensome, 80/30.
 Chargid, 194/26, &c., *p.p.* of Charge, *w.v.* command, bid.
 Charging, *vbl. sb.* commanding, bidding, 193/39.
 Charging, 95/11, *pr. p.* of Charge, *w.v.* take in charge, undertake.
 Charitative, *adj.* charitable, 18/17, &c.
 Charite, *sb.* 168/28, &c.; *pl.* charitees, 168/29, &c.
 Charmed, 31/4, *p.p.* of Charme, *w.v.* influence as by a charm.
 Chastite, *sb.* 15/21, &c.
 Chaumbres, *sb. pl.* chambers, 11/18.
 Chaunge, *sb.* exchange, 69/22, &c.
 Chaungyd, 31/5, *p.p.* of Chaunge, *w.v.* change, alter.
 Chere, *sb.* face, aspect, 147/19.
 Chere, *w.v.* 213/29; *p.p.* cherid, 29/11.
 Chese, *s.v.* choose, 27/4, &c.; 3 *sg. pr.* chesip, 13/19, &c.; 3 *pl. pret.* chese, 132/15, &c.; 2 *sg. pr. subj.* chese, 207/2, &c.; *pr. p.* chesing, 13/10, &c.; *p.p.* chosun, 41/13, &c.; chosen, 173/5, &c.
 Cheseable, *adj.* worthy to be chosen, 12/18, &c.
 Cheser, *sb.* chooser, 54/34.
 Chesing, *vbl. sb.* choosing, 113/1, &c.; *pl.* chesingis, 170/18, &c.
 Chesingli, *adv.* by choice, by selection, 13/18.
 Childe, *sb.* 76/34, &c.; *pl.* children, 42/28, &c.
 Chirche, Church, *sb.* 4/4, &c.; 7/7.
 Circumstancionacioun, *sb.* supporting with circumstances, 192/10, &c.
 Circumstanci(on)at(id), 66/14, 106/30, 192/9, *p.p.* of Circumstantiate, *w.v.* support with circumstances.
 Circumstauncid, 116/22, &c., *p.p.* of Circumstaunce, *w.v.* support with circumstances.
 Clausul, *sb.* little clause, 205/21; *pl.* clausulis, 141/19.
 Cleer, *w.v.* 24/37.
 Cleeven, 21/3, 3 *pl. pr.* of Cleeve, *w.v.*
 Clenly, *adv.* purely, 21/36, &c.

- Clennes, *sb.* purity, 22/14, &c.
 Clepe, *w.v.* call, name, 187/22; 1 *sg. pr.* clepe, 30/18, &c.; 2 *pl. pr.* clepen, 43/21, &c.; 3 *pl. pr.* clepen, 16/18, &c.; 3 *sg. pret.* clepid, 26/32, &c.; *p.p.* clepid, 2/19, &c.
 Cleping, Clepyng, *vbl. sb. of above*, calling, naming, 26/33, &c.; 43/23, &c.
 Clergie, *sb.* learning, scholarship, 8/13, &c.
 Clering, *vbl. sb.* 113/11, &c.
 Clerk, *sb.* cleric, scholar, 134/30; *pl.* clerkis, 118/15, &c.
 Cleyme, *w.v.* 38/27, &c.
 Cloop, *sb.* cloth, 33/15.
 [Close], *w.v.* enclose; 3 *sg. pr.* cloship, 16/31; *p.p.* closid, 112/3.
 Clumprid, 147/31, *p.p.* of Clumpre, *w.v.* bring together.
 Colourabili, Colowrabili, *adv.* plausibly, 49/2; 7/23.
 Come, *s.v.* 30/19, 213/18, &c.; 3 *sg. pr.* comeþ, 9/10, &c.; 3 *pl. pr.* comen, 56/5, &c.; 3 *sg. pret.* came, 162/13, &c.; 3 *pl. pret.* came, 2/2, &c.; 2 *sg. pr. subj.* come, 90/22; 3 *sg. pr. subj.* come, 35/9, &c.; 3 *pl. pr. subj.* come, 160/18; *pr. p.* comyng, 19/7, &c.
 Com(m)aunde, Commawnde, *w.v.* 13/13, &c.; 13/16; 3 *sg. pr.* comaundip, 15/36, &c.; 3 *pl. pr.* comaunden, 15/36, &c.; 3 *sg. pr. subj.* comaunde, 174/2; *pr. p.* comaunding, 169/4, &c.; *p.p.* comaundid, 19/25, &c.
 Commune, Comoun, *adj.* 11/13, &c., 9/16, &c.
 Comounte, *sb.* community, 74/19, &c.
 Compendi, *sb.* abridgement, book containing the substance of a larger one, 84/22, &c.
 Compendiose, *adj.* 19/35, &c.
 Compendioseli, *adv.* 20/10, &c.
 Compowne, *w.v.* combine, 10/22; *p.p.* compownd, 150/10, &c.
 Comunalte, *sb.* commonwealth, people, 73/1, &c.
 Comune, 63/19, 3 *sg. pr. subj.* of Comune, *w.v.* bring into fellowship.
 Comuner, *sb.* commoner, 79/26.
 Conceit, Conseit, *sb.* conception, device, 3/5, &c.; 128/26; *pl.* conceitis, 34/25, &c.
 Condempnid, 4/13, *p.p.* of Condempne, *w.v.*
 Confuse, *adj.* lit. 'poured together so that the distinction of elements is lost'. Seems to have the meaning 'condensed', 'reduced into a small compass', and so 'preliminary', 'not detailed enough to be understood fully', 1/9, 2/9, 23/23.
 Conteyne, *w.v.* 24/20, &c.; 3 *sg. pr.* conteyneth, 22/24, &c.; *con-teynyth*, 22/25; 3 *pl. pr.* conteynen, 115/11; 3 *sg. pret.* conteyned, 117/5; *pr. p.* conteynyng, 25/35; *p.p.* conteyned, 20/23, &c.; *conteynyd*, 137/25.
 Contradiccioun, *sb.* 181/20. See Notes to 181/14 ff.
 Contrarie, *adj.* 181/20, &c. See Notes to 181/14 ff.
 Contrariete, *sb.* 181/15, &c. See Notes to 181/14 ff.
 Contrariosely, *adv.* 182/28. See Notes to 181/14 ff.
 Contynence, *sb.* capacity of containing, including, 136/21.
 Contynewaunce, *sb.* continuance, 201/7, &c.
 Conuersacioun, *sb.* conduct, mode of life, 103/3.
 Coold, *sb.* 9/22, &c.
 Coote, *sb.* coat, 7/29.
 Coplid. See under [Couple, Cowple].
 Corrupcioun, *sb.* perversion of speech, perverse way of regarding a thing, 81/27.
 Costiose, *adj.* costly, 177/14, &c.
 Couetise, *sb.* covetousness, 105/14, &c.
 Counfort, *sb.* comfort, 2/24, &c.
 Counforte, *w.v.* comfort, 71/13, &c.
 Counseil, *sb.* 21/34, &c.; *pl.* counseilis, 19/33, &c.
 [Counseile], *w.v.*; 1 *sg. pr.* counseil, 54/10; 3 *sg. pr.* counseilip, 16/3, &c.; 3 *pl. pr.* counseilen, 16/2, &c.; 3 *sg. pr. subj.* counseil, 59/19; *p.p.* counseilid, 19/25, &c.
 Countenance, *sb.* continuance, 53/23.
 [Couple, Cowple], *w.v.*; 3 *pl. pr. subj.* couple, 6/29; *p.p.* couplid, 8/32; *couplyd*, 9/5, &c.; *cowplyd*, 13/31; *cowplid*, 63/21; *coplid*, 206/24.
 Cours, Cowrs, *sb.* 96/22; 76/14.
 Coupe. See under Kunne.

Cowde. See under Kunne.
 Craft, *sb.* power, craft, trade, 31/5, &c.
 Crafty(s), *adj.* skilled in a craft (trade), 62/2; 74/22.
 Crepul, *sb.* cripple, 214/15.
 Crist, *sb.* 25/5, &c.; *gen. cristis*, 26/9, &c.
 Cristen, *adj.* and *sb.* Christian, 1/5, &c.; 145/5, 161/14.
 Cronical, *adj.* of the nature of a chronicle, 115/4.
 Cuntrees, *sb. pl.* 83/18.
 Curate, *sb.* 'Any ecclesiastic (including a bishop, &c.) who has the spiritual charge of a body of laymen' (*N.E.D.*), 78/9, &c.; *pl. curatis*, 74/25, &c.
 Curatouris, *sb. pl.* curates, those having the 'cure' of souls, 176/6.
 Curiose, *adj.* over-particular about details, perversely minute in inquiry, 117/4, &c.
 Curiously, *adv.* with over-minuteness, subtly, 116/30, &c.
 Curiosite, *sb.* over-particularity, excessive attention to details of inferior moment, subtlety of argument, 114/26, &c.
 Curraunt, *adj.* running, flowing, 204/31.
 Currauntli, *adv.* readily, like a flowing stream, 119/3, 207/24.
 Cursing, *vbl. sb.* excommunication, 117/26, &c.; *pl. cursingis*, 117/34.
 Curteis, *adj.* courteous, 135/10, &c.

D.

Daie, *sb.* 4/13, &c.; *pl. daies*, 6/10, &c.
 Dampnacioun, *sb.* damnation, 92/7.
 Dampned, 72/21, &c., *p.p.* of Dampne, *w.v.* condemn, damn.
 [Dare], *pret. pr. v.*; 1 *sg. pr. dare*, 160/29, &c.; 2 *sg. pr. darist*, 212/9; 3 *pl. pr. dare*, 156/15.
 Debutees, *sb. pl.* deputies, 76/17.
 Declarative, *sb.* declaration, 6/22.
 Declaratory, *sb.* declaration, 176/31.
 Dede, Deed, *adj.* dead, 34/20; 34/22, &c.
 Dede, *sb.* deed, 19/5, &c.; *pl. dedis*, 17/4, &c.
 Deedli, *adj.* deadly, causing death, 193/4.
 Deel, *sb.* part, 145/32.
 De(e)me, *w.v.* judge, 10/5, &c.; 1 *sg. pr. deeme*, 183/12; 3 *sg. pr. demep*, 12/34, &c.; *deemep*, 12/36, &c.; *pr. p. demyng*, 182/8; *p.p. deemyd*, 15/12; *deemed*, 15/16, &c.
 Deep, *sb.* death, 14/25, &c.
 Defaute, *sb.* fault, defect, 30/3, &c.; *pl. defautis*, 35/4, &c.
 Defende, *w.v.* defend by argument, vindicate, 123/12.
 Defensis, *sb. pl.* vindications, 3/4.
 Defensory, *sb.* defence, 176/30.
 Deie, Dye, *w.v.* die, 8/36, &c.; 8/35, &c.; 3 *sg. pr. deiep*, 9/2, &c.; *diep*, 9/9, &c.; 3 *pl. pr. subj. die*, 72/36.
 Deintyli, *adv.* fastidiously, 213/31.
 Delectabili, *adv.* 203/2.
 Delectacioun, *sb.* delight, 172/8; *pl. delectaciouns*, 47/28, &c.
 Delectaunt, *adj.* delightful, 95/11, &c.
 Delyuere, *adj.* quick, free from encumbrances, 204/31.
 Deme(e)ne, *w.v.* manage, deal with, employ, 63/9, &c.; 1 *pl. pr. subj. demeene*, 39/14, &c.; *p.p. deemeenyd*, 39/16.
 Demening, *vbl. sb.* of above, employment, 66/21.
 Denounce, *w.v.* announce, report, 6/15, &c.; *p.p. denouncid*, 157/15.
 Denouncing, *vbl. sb.* of above, announcing, 108/16, &c.
 Departe, *w.v.* divide, 24/8, &c.; *p.p. departid*, 2/26, &c.
 Departing, *vbl. sb.* of above, dividing, separating, 29/21, &c.
 Depose, *w.v.* 130/22.
 Depper, *adj. comp.* deeper, 30/6, &c.
 Derk, *adj.* difficult to understand, 23/22, &c.
 Derkeable, *adj.* liable to have the intellect darkened, 53/11.
 Derking, 115/14, *pr. p.* of Derke, *w.v.* make difficult to understand.
 Derking, *vbl. sb.* making difficult to understand, 117/11.
 Desijr, *sb.* desire, 31/8, &c.
 Desirose, *adj.* 1/7, &c.
 Dette, *sb.* debt, 41/9, &c.
 Deuise, *sb.* 3/5.
 Deuoute, *adj.* 2/29, &c.
 Dewe, *adj.* 24/12, &c.
 Dewly, *adv.* 6/2, &c.
 Deynte, *sb.* honour, esteem, affection, 7/35.
 Diffame, (1) *sb.* evil report, dis-

- honour, 8/12, &c. (2) *w.v.* evilly report, 4/9, &c.
- Diffence, *sb.* defence, 92/29.
- Difficultyng, 115/14, *pr. p.* of Difficult(e), *w.v.* make difficult.
- Diffoulen, 160/6, 3 *pl. pr. subj.* of Diffoule, *w.v.* pollute, sully.
- Digne, *adj.* worthy, 200/17.
- Diȝt(e), *w.v.* prepare, 71/12, &c.; 149/17.
- Disalowid, 128/10, &c., *p.p.* of Disalow, blame, disapprove of.
- Disauayle, *sb.* disadvantage, loss, 65/19.
- Disceite, *sb.* 63/25.
- Discordaunt, *adj.* disagreeing, 10/31.
- Discounfortid, 2/17, *p.p.* of Discounforte, *w.v.* discomfort.
- Discrive, Discryue, *w.v.* (1) describe, 85/4, &c.; 2 *pl. pr.* discruien, 191/20. (2) discriminate between, 10/8, &c.; *p.p.* discryuyd, 90/30, &c.; discryvid, 45/8.
- Disparclid, 124/25, *p.p.* of Disparcle, *w.v.* disperse.
- Dispeir, *sb.* 2/25, &c.
- Dispensid, 52/20, *p.p.* of Dispense, *w.v.* distribute, deal out.
- Dispensing, *vbl. sb.* of above, distribution, 52/13.
- [Displaie], *w.v.* display, exhibit; 3 *pl. pr.* displaien, 21/5; *p.p.* displaied, 177/31.
- Displayng, *vbl. sb.* 24/2, &c.
- Displesaunt, *adj.* displeasing, 11/28.
- [Dispose], *w.v.* dispose, apply to a particular purpose; 2 *pl. pr.* disposen, 25/1; *p.p.* disposid, 4/6, &c.
- Disposing, *vbl. sb.* arrangement, disposition, 24/36, &c.; *pl.* disposingis, 209/32.
- Dispreise, *w.v.* blame, censure, reproach, 30/1, &c.
- Dispreisingly, *adv.* dispraisingly, 24/22, &c.
- Distroie, *w.v.* 7/14, &c.
- Disturblaunce, *sb.* disturbance, 40/28, &c.
- Disturble, *w.v.* disturb, 68/15, &c.; *p.p.* disturbed, 78/16.
- Disworschip(e), *w.v.* dishonour, do dishonour to, 33/3, &c.; 179/22.
- Disworschipingly, *adv.* dishonouringly, 24/23, &c.
- Diuerse, Dyuers, *adj.* 23/4; 32/19, &c.
- Do, *v.* 51/16, &c.; 1 *sg. pr.* do, 172/10; 2 *sg. pr.* doist, 212/18; 3 *sg. pr.* doop, 11/34, &c.; doip, 64/20, &c.; 3 *pl. pr.* doon, 118/8, &c.; 2 *sg. pret.* didist, 210/14, &c.; 3 *sg. pret.* did(e), 40/19, &c.; 163/8; 3 *pl. pret.* diden, 34/31, &c.; 1 *sg. pr. subj.* do, 81/28, &c.; 2 *sg. pr. subj.* do, 204/18; 3 *sg. pr. subj.* doo, 73/34; do, 57/12, &c.; 1 *pl. pr. subj.* do, 60/8, &c.; 2 *pl. pret. subj.* did, 83/33; *pr. p.* doying, 56/15, &c.; *p.p.* doon, 19/2, &c.; don, 33/26; do, 49/26, &c.; y-doon, 88/24, &c.
- Doctour, *sh.* 141/30, &c.; doctouris, 128/27, &c.
- Doing, Doyng, *vbl. sb.* 77/7, &c.; 78/10, &c.
- Donet, *sb.* grammar, 3/8, &c. See Notes.
- Doom, *sb.* judgement, 20/11, &c.
- Dosyns, *sb. pl.* dozens, 135/24.
- Douȝt. See Doute.
- Douȝtid, 122/16, *p.p.* of Doute, *w.v.* doubt.
- Douȝtily, *adv.* energetically, actively (in good deeds), 21/36, &c.
- Douȝtir, *sb.* daughter, 128/24.
- Douȝtynes, *sb.* energy, perseverance, 22/15, &c.
- Doun, *adv.* down, 29/14, &c.
- Doute, Douȝt, *sb.* doubt, 26/24, &c.; 178/7; *pl.* doutis, 72/7.
- Dradde. See under Drede.
- Drauȝt, *sb.* draft, 2/9, &c.
- Drawe, *s.v.* 58/7, &c.; 3 *sg. pr.* drawip, 151/23, &c.; 3 *pl. pr.* drawen, 173/26; *pr. p.* drawing, 200/36; *p.p.* drawen, 111/18, &c.; drawe, 141/1.
- Drede, (1) *sb.* 2/24, &c. (2) *w.v.* (*orig. s.*) fear, 200/22, &c.; 2 *sg. pr.* dredist, 176/13; *p.p.* dradde, 161/18.
- Dredeful, *adj.* full of fear, 94/5.
- Dressable, *adj.* capable of being guided, 160/16.
- Dresse, *w.v.* direct, arrange, 138/35, &c.; 3 *pl. pr.* dresen, 157/12, &c.; 2 *pl. imper.* dresse, 203/3; *p.p.* dressid, 3/3.
- Dresser, *sb.* arranger, director, 110/23.
- Dressingis, *sb. pl.* directions, 158/19.
- [Drinke], *s.v.*; 1 *sg. pr.* drynk, 167/36; 3 *sg. pr.* drinkip, 35/19, &c.; *p.p.* drunken, 35/23, &c.; (*as adj.*) drunke, 174/18, &c.

Dryue, *s.v.* (1) drive, compel; 3 *sg. pr.* dryueþ, 77/25, &c.; dryuith, 81/6, &c.; 3 *pl. pr.* dryven, 19/1, &c.; *pr. p.* dryving, 68/32, &c. (2) dryue oute, prove, conclude, 20/33, &c.; *p.p.* dryue, 5/6, 12/15, &c.; dryuen, 138/3, &c.
Drying, *vbl. sb.* of above, conclusion, proof, 20/6, &c.
Dukis, *sb. pl.* rulers, leaders, 75/4.
Dure, *w.v.* last, 205/26; 3 *sg. pr.* dureþ, 154/12, &c.; duryþ, 154/16; 3 *pl. pr.* duren, 154/12, &c.; *pr. p.* during, 206/17.
Dye. See Deie.
Dymynusche, 165/9, *p.p.* of Dymynusche, *w.v.* diminish.
Dyuers. See Diuerse.

E.

Ebrowe, *sb.* 118/16.
Eche, *pron. and adj.* 11/18, &c.; 10/31, &c.
E(e)ndal, (1) *adj.* final, ultimate, 22/32, &c. (2) *sb.* object aimed at, end, goal, 22/33, &c.
Eende, *sb.* 49/11, &c.
Eendli, *adv.* finally, ultimately, 57/21.
Eer, *adv.* before, sooner, 25/30, &c.
Eere, *sb.* ear, 172/32; *pl.* eeris, 11/21.
Eere, *w.v.* plough, 152/37.
Eerliche, *adv.* early, 207/5.
Eese, *sb.* 7/29, &c.; *pl.* eesis, 44/36.
E(e)te, *s.v.* 117/4, &c.; 1 *sg. pr.* ete, 167/36; 3 *sg. pr.* eetip, 35/19, &c.; 3 *sg. pret.* ete, 117/6; eete, 117/14; *p.p.* eten, 35/23, &c.
Effect(e), *sb.* 29/16, &c.; 205/32 (? See Notes); *pl.* effectis, 46/21, &c.
Eftsoon(e), **Eftsoonys**, *adv.* again, 9/4, &c.; 13/31, &c.; 119/10.
Eir, *sb.* air, 47/26.
Ellis, *adv.* else, 25/11, &c.
Encresing, *vbl. sb.* 32/6, &c.
Endentid, 161/9, *p.p.* of **Endente**, *w.v.* covenant, enter into engagement (with a person).
Endewid, 8/10, *p.p.* (as *adj.*) of **Endewe**, *w.v.* endow, enrich (with the knowledge of).
Endewing, *vbl. sb.* of above, 75/17, &c.
Endure, *w.v.* last, 205/26.

Enqueryng, *vbl. sb.* inquiring, 72/13.
Ensaumple, *sb.* example, 67/7, &c.; *pl.* ensaumplis, 151/26, &c.
Ensercher, *sb.* one who searches, inquires into, 147/9.
[Entende], *w.v.* intend; 1 *sg. pr.* entende, 6/17; 3 *sg. pret.* entendid, 164/9.
Entent, *sb.* 3/20, &c.; *pl.* ententis, 1/13, &c.
Entirmeting, *vbl. sb.* intercourse, 29/16, &c.; *pl.* entirmetyngis, 73/37.
Eny(e), **Enyze**, *pron. and adj.* 4/13, &c.; 145/1. Occasionally = 'either', 'either of', 54/7.
Epistil, *sb.* 17/21.
Equyuocal, *adj.* 118/14.
Eritage. See (H)eritage.
Errer, *sb.* one who wanders from the right way, one who makes mistakes, 4/14, &c.
Erroure(e), 4/9, &c.; 3/23, &c.
Eschewe, *w.v.* avoid, shun, 197/14; *p.p.* eschewid, 76/31.
Esili, *adv.* 1/16, &c.
Estate, *sb.* standing, position, 53/23.
Estimacioun, *sb.* 11/16, &c.
Ete. See E(e)te.
Euen, (1) *adv.* equally, evenly, 16/27, &c. (2) *adj.* equal, even, 54/32, &c. (3) *w.v.* make equal, even, 8/3.
Euenesse, *sb.* equality, 82/12.
Euentide, *sb.* evening, 209/29, &c.
Euer eipir, *pron.* both one and the other, 2/6, &c.
Excellent, *adj.* exceeding, existing in a great degree, 57/19, &c.
Excellentli, *adv.* exceedingly, 57/28, &c.
Excusatorye, *sb.* apology, 176/31.
Execucioun, **Execusioun**, *sb.* 23/12, &c.; 23/8, &c.; *pl.* execuciouns, 25/4, &c.
Executive, *adj.* 23/9, &c.
Explaiying, *vbl. sb.* unfolding, displaying, 135/3.
Expowne, *w.v.* expound, explain, 124/4; 3 *sg. pr.* expowneþ, 124/7; *p.p.* expowned, 30/28.
Expresse, *w.v.* 24/18, &c.

F.

Fadir, *sb.* father, 19/22, &c.; *pl.* fadris, 4/4, &c.
Falle, *s.v.* 40/1, &c.; 3 *sg. pr.* fallip, 58/20, &c.; falleþ, 165/2; 3

- pl. pr. fallen*, 8/1, &c.; 2 *sg. imper. falle*, 209/17, &c.; 2 *sg. pret. feeldist*, 210/11; 3 *sg. pr. subj. falle*, 56/22, &c.; 1 *pl. pr. subj. falle*, 200/9, &c.; 3 *pl. pr. subj. falle*, 10/20, &c.; *pr. p. falling*, 56/30, &c.; *p.p. falle*, 89/7, &c.; *fallen*, 54/20, &c.
- Fantasie**, *sb. fancy*, 11/15, &c.
- Fare**, *w.v. (orig. s.) get on*, 90/3, &c.; 3 *sg. pr. it farip*, 174/17.
- Fast(e)**, *w.v.* 150/4; 156/7; 1 *sg. pr. subj. fast*, 184/33.
- Fauorabili**, *adv.* 5/30, &c.
- Feeldist**. See under **Falle**.
- Fe(e)l(e)**, *w.v.* 4/8, &c.; 81/10, &c.; 172/5.
- Feende**, *sb. devil*, 56/7, &c.; *pl. feendis*, 95/20.
- Feer(e)**, *sb. mate, companion*, 48/26, &c.; 48/32, &c.
- Feip**, *sb.* 19/26, &c.
- Felawis**, **Felewis**, *sb. pl. fellows*, 51/22, &c.; 52/8, &c.
- Felawship**, **Felowschip**, *sb. fellowship*, 38/3, &c.; 94/24.
- Fer**, (1) *adj. far*, 20/20, &c.; *comp. ferpir*, 118/11, &c. (2) *adv. far*, 2/29, &c.; *comp. ferpir*, 20/8, &c.; *sup. ferpest*, 143/32, &c.
- Fer fet**, *adj. fetched from afar*, 184/33.
- Feruentlier**, *adv. comp. more fervently, with more warmth of feeling*, 32/2.
- Fet(t)**, 21/11, 83/18, *p.p. of Fecche*, *w.v. fetch*.
- Feyn**, 10/24, 3 *sg. pr. subj. of Feyne*, *w.v.*
- Fier**, *sb. fire*, 6/31, &c.
- Figure**, (1) *sb. form, shape*, 10/2, &c. (2) *w.v. represent, portray*, 118/20.
- Fillable**, *adj. able to satisfy, to fulfil*, 211/12.
- Filling**, *vbl. sb. fulfilling*, 72/33.
- Fle(e)**, *w.v. (orig. s.)* 12/19, &c.; 95/25; 3 *sg. pr. fleep*, 10/34.
- Fleing**, *vbl. sb. of above*, 72/33.
- Fleisch(e)**, *sb. flesh*, 42/25, &c.; 15/22, &c.
- Fleischely**, *adv. carnally, not spiritually*, 21/36, &c.
- Fleischli**, *adj. carnal*, 29/14, &c.
- Fleischlihode**, *sb. gratification of the flesh*, 22/14, &c.
- [**Flowe**], *w.v.*; 3 *sg. pr. flowep*, 173/3; *pr. p. flowyng*, 91/7.
- Folewe**, *w.v. follow*, 23/34, &c.; 3 *sg. pr. folewip*, 19/23, &c.; 3 *pl. pr. folewen*, 59/2; 3 *sg. pr. subj. folewe*, 121/16; *pr. p. folewing*, 11/14, &c.; *p.p. folewid*, 114/22.
- Folewer**, *sb. follower*, 18/5, &c.; *pl. folewers*, 21/1, &c.
- Folewingli**, *adv. consequently*, 29/15, &c.
- Foorme**, *sb. form*, 2/6, &c.
- [**Foorme**], *w.v. form*; 3 *pl. pret. foormeden*, 158/36; *p.p. foormed*, 20/26, &c.
- For as moche**, *conj.* 1/3, &c.
- Forbede**, *s.v. forbid*, 137/17; 3 *sg. pr. forbedip*, 121/24, &c.; 3 *sg. pr. subj. (as optative) forbede*, 81/9; 3 *sg. pret. forbade*, 179/22, &c.; *pr. p. forboding*, 158/12; *p.p. forboden*, 137/15, &c.; *forbode*, 136/24, &c.; *forbodid*, 135/17.
- Forboding**, *vbl. sb. of above*, 136/13, &c.; *pl. forbodingis*, 183/23, &c.
- Forbere**, *s.v.* 30/24, &c.; 1 *sg. pr. forbere*, 84/8, &c.; 3 *sg. pr. forberip*, 52/7, &c.; *p.p. forborn*, 48/5, &c.
- Forbering**, *vbl. sb. of above*, 73/36, &c.; *pl. forberyngis*, 52/5, &c.
- Forbode**, *sb. forbidding*, 136/16, &c.; *pl. forbodis*, 161/9, &c.
- Forzete**, *s.v. forget*, 145/32; 2 *sg. pr. subj. forzete*, 184/15; 3 *sg. pr. subj. forzete*, 27/25; *p.p. forzeten*, 145/36; *forzete*, 142/14.
- Forzeue**, *s.v. forgive*, 194/5, &c.; 3 *sg. pr. subj. forzeue*, 195/6; *p.p. forjouun*, 193/13, &c.
- Forzeuenes**, *sb. forgiveness*, 30/24, &c.
- Forzeving**, *vbl. sb. forgiving*, 67/10.
- Forhede**, *sb.* 11/13.
- Formest**, *adj. sup. foremost, first*, 47/1.
- Fors**, *sb. concern, care, heed*, 95/6.
- Forsake**, *s.v.* 4/3, &c.; 3 *sg. pr. forsakip*, 53/3, &c.; 3 *sg. pr. subj. forsake*, 194/31; *pr. p. forsaking*, 95/15, &c.
- Forsaking**, *vbl. sb. of above*, 53/24, &c.; *pl. forsakingis*, 54/29, &c.
- Forsop**, *adv. truly*, 26/24, &c.
- Forswering**, *vbl. sb.* 127/14, &c.
- Forto**, **For to**, *prep.* 25/4, &c.
- Forpenking**, *vbl. sb. repentance*, 47/1.
- Forporing**, *vbl. sb. furthering*, 74/4.
- Forwhi**, *conj. because*, 24/37, &c.

- Foundement**, *sb.* foundation, 144/15.
Founders, *sb. gen.* 124/11.
Fourtiþe, *num. adj.* fortieth, 88/8.
Freel, *adj.* frail, 53/10, &c.
Freelnes, *sb.* frailty, 55/10, &c.
Freelte, *sb.* frailty, 71/4, &c.
Freend(e), *sb.* friend, 61/17; 90/6, &c.; *pl.* freendis, 7/4, &c.
Fre(e)ndful, *adj.* friendly, loving, 28/25, &c.; 29/6.
Freer, *sb.* friar, 79/26.
Fro(m), *prep.* 23/4, &c.; 34/22, &c.
Fugitive, *adj.* elusive, flitting, 141/24.
Fulþille, *w.v.* 17/16, &c.; 3 *sg. pr.* fulþillip, 17/15, &c.; fulþilleþ, 25/15, &c.; *p.p.* fulþillid, 17/14, &c.
Fulþalling, *vbl. sb. of above*, 6/1, &c.
Ful(le), (1) *adj.* 19/32, &c. (2) *adv.* 2/15, &c.; *comp.* fullier, 118/10.
 at þe fulle, *adv.* fully, 8/2, &c.
Fundamentis, *sb. pl.* foundations, 10/19.
Fynde, *s.v.* 7/27, &c.; 3 *sg. pr.* fyndip, 12/26, &c.; 3 *pl. pr.* fynden, 116/31; 3 *sg. pret.* founde, 7/13, &c.; 3 *pl. pret.* founden, 141/7; *p.p.* founden, 12/15, &c.; founde, 4/14, &c.
Fynding, *vbl. sb.* maintenance, 75/17.
Fyndingis, *sb. pl.* discoveries, 73/23.
Fyxli, *adv.* fixedly, 13/25.
- G.**
- Gad(e)re**, *w.v.* gather, 24/6, &c.; 211/27; *p.p.* gaderid, 20/24, &c.
Gaste, *w.v.* terrify, be terrified, 100/16, &c.
Gastful, *adj.* terrifying, terrible, 93/7.
Gastnes, *sb.* terror, dread, 54/25.
Gastyng, *vbl. sb.* terrifying, 72/11.
Gatis, *sb. pl.* gates, 50/5.
Ge(e)te, *s.v.* get, beget, 42/24; 48/24, &c.; 201/35; *p.p.* gete, 45/12, &c.; *geten*, 48/8, &c.; *getun*, 49/12, &c.; *y-gete*, 87/7, 99/17.
Gelose, **Gelous**, *adj.* 119/23; 120/22.
Gendre, *sb.* kind, class, 'genus' in the logical sense, as opposed to 'species', 16/27, 17/8, 24/7, &c.; *pl.* gendris, 23/5.
Gendre, *w.v.* beget, 29/5, &c.; 3 *sg. pr.* gendrip, 85/31, &c.; 3 *sg. pr. subj.* gendre, 208/20; *p.p.* gendrid, 85/32, &c.
Gendring, *vbl. sb. of above*, begetting, 17/34, &c.
General, *sb.* 'genus' in the logical sense, as opposed to 'species', 17/33, 18/28, &c.; *pl.* generalys, 26/30, &c.
Generalte, *sb.* state or quality of being a 'general', 17/29.
Gentil, *adj.* mild, merciful, kind, 211/12.
Gentilnes, *sb.* kindness, 93/19, &c.
Gest, *sb.* 128/25.
Gete. See **Ge(e)te**.
Geting, **Getyng**, *vbl. sb.* begetting, 113/23, &c.; 113/31, &c.
Giaunt, *sb.* giant, 213/30.
Gibilletis, *sb. pl.* 146/29, &c.
Gile, **Gyle**, *sb.* deceit, 8/7, &c.; 69/21.
Glading, 95/20, *pr. p.* of Glade, *w.v.* make glad.
Glottenye, **Glottonye**, *sb.* gluttony 138/8, &c.; 158/8.
Go, *anom. v.* 24/12, &c.; 3 *sg. pr.* goop, 33/16, &c.; goip, 180/33, &c.; 3 *pl. pr.* goon, 52/35; 2 *sg. imper.* go, 213/15, &c.; 2 *pl. imper.* go, 138/22; 2 *sg. pr. subj.* go, 13/7; 3 *sg. pr. subj.* go, 177/11; *pr. p.* goyng, 17/33, &c.; going, 1/9, &c.; goiung, 18/15; *p.p.* go, 7/5; goon, 188/27.
God, *sb.* 4/6, &c.; *gen. sg.* goddis, 17/18, &c.; *pl.* goddis, 119/18.
Good, *adj.* and *sb.* 114/19, &c.; 114/4, &c.; *comp.* better, 205/16, &c.; *bettir*, 205/17, &c.; *sup.* best, 113/26.
Goost, *sb.* Spirit, 114/28.
Goostli, *adj.* spiritual, 49/19, &c.
Goostlihode, **Goostlines**, *sb.* spiritual conduct, 22/16, &c.; 22/12.
Goostly, *adv.* spiritually, 21/31, &c.
Gouernaunce, *sb.* practice, 22/18, &c.; *pl.* gouernauncis, 22/21, &c.
Gouerne, *w.v.* 24/21, &c.; *p.p.* gouerned, 13/12, &c.
Gramercy, *sb.* thanks, 102/3, &c.
Grauen, 119/19, &c., *p.p.* (as *adj.*) of Graue, *w.v.* engrave.
Graunte, *w.v.* grant, allow, 20/29, &c.; 1 *sg. pr.* graunte, 20/6, &c.; 2 *sg. pr.* grauntist, 153/24; 3 *sg. pr.* grauntip, 31/10, &c.; 3 *pl. pr.* grauntun, 141/31; 2 *sg. pr. subj.*

- graunte, 155/27; *p.p.* grauntid, 142/29, &c.
- Greet, *adj.* great, 143/29, &c.; *comp.* gretter, 136/16, &c.; grettir, 136/26, &c.; *sup.* grettist, 80/1, &c.
- Greetnes, *sb.* size, 10/2.
- Ground(e), *w.v.* 115/8; 123/19; 3 *sg. pr.* groundip, 139/12; *p.p.* groundid, 115/4, &c.
- Growe, *s.v.* 77/21, &c.; 3 *sg. pr.* growip, 38/26; *pr. p.* growing, 1/17.
- Grucoching, *sb.* murmuring, grumbling, 87/18, &c.
- 3.
- 3e, *pers. pron.* 2 *pl. nom.* you, 24/37, &c.
- 3eere, *sb.* year, 149/7, &c.
- 3eerli, *3eerly*, *adv.* yearly, 149/13, &c.; 150/5.
- 3ens, *prep.* against, 155/10.
- 3eue, *s.v.* give, 2/8, &c.; 1 *sg. pr.* 3eue, 82/23, &c.; 3 *sg. pr.* 3eueþ, 135/28; 3 *pl. pr.* 3even, 63/15, &c.; 3 *sg. pret.* 3af, 135/22, &c.; 3aue, 120/17, &c.; 1 *sg. pr. subj.* 3eue, 184/32; 3 *sg. pr. subj.* 3eue, 212/29, &c.; 1 *pl. pr. subj.* 3eue, 60/8, &c.; 3 *pl. pr. subj.* 3eue, 73/10, &c.; 3 *pl. pret. subj.* 3aue, 214/21, &c.; *p.p.* 3ounn, 19/27, &c.; 3ouen, 41/11.
- 3euing, 3euyng, *vbl. sb.* of above, 67/10, &c.; 72/6, &c.
- 3he, *adv.* yea, 17/6, &c.
- 3his, *adv.* yes, 166/18.
- 3ift, *sb.* 5/9, &c.; *pl.* 3iftis, 5/34, &c.
- 3istirdaie, *sb.* 186/26, &c.
- 3it(t), (1) *adv.* yet, 4/5, &c. (2) *conj.* yet, 25/5, &c.
- 3olde, *s.v.* yield, give, 41/6, &c.; 3 *sg. pr. subj.* 3ilde, 110/8; *p.p.* 3ulde, 41/11.
- 3ongþe, *sb.* youth, 76/34, 94/10.
- 3otten, 125/17, *p.p.* (as *adj.* = molten) of 3e(e)te, *s.v.* melt, cast in metal.
- 3ottid, 124/29, &c., *weak p.p.* (as *adj.*) of 3e(e)te. See 3otten, above.
- 3ou, 3ow, *pers. pron.* 2 *pl. acc.* and *dat.* you, 43/18, &c.; 124/2, &c.
- 3ouen, 3ounn. See under 3eue.
- 3oure, *pers. pron.* 2 *pl. gen.* your, 25/12, &c.
- H.
- Habundaunce, *sb.* abundance, 51/13, &c.
- Habundaunt, *adj.* abundant, 95/11, &c.
- Half, *sb.* hand, side, 88/10.
- Halidaie, *sb.* day set apart for religious rites, 130/14; *pl.* hali-daies, 129/34.
- Hang, *s.v.* 143/14, &c.; 3 *sg. pr.* hangip, 166/34, &c.; 3 *pl. pr.* hangen, 17/20, &c.; hangip, (? See Notes), 25/9, 165/20, 165/25, 166/14; 3 *pl. pr. subj.* hange, 166/32; *pr. p.* hangyng, 56/14; hang-ing, 166/26.
- [Happe], *w.v.* befall, happen; 3 *sg. pr. subj.* if . . . it happe me, 3/25, &c.; 3 *pl. pr. subj.* if pei happe, 75/7.
- Happili, Happily, *adv.* by hap, by chance, perhaps, 173/14, &c.; 173/16.
- Happis, *sb. pl.* in happis = in case, 160/18.
- Hard. See under Heere.
- [Hard], *w.v.* make hard, harden; *pr. p.* harding, 115/14; *p.p.* hardid, 160/10.
- Haue, *w.v.* bear oneself, behave, 78/3.
- Haue, *aux.* and *princ. v.* have, possess, 1/9, &c.; 1 *sg. pr.* haue, 27/22, &c.; 2 *sg. pr.* hast, 103/6, &c.; 3 *sg. pr.* hap, 19/12, &c.; hape, 71/2; 2 *pl. pr.* han, 146/2; 3 *pl. pr.* han, 19/18, &c.; 2 *sg. imper.* haue, 125/3; 3 *sg. pret.* had, 4/15, &c.; hadde, 178/16, &c.; 2 *sg. pret.* haddist, 120/2; 3 *pl. pret.* had, 1/14, &c.; hadden, 141/7, &c.; 1 *sg. pr. subj.* haue, 7/34, &c.; 3 *sg. pr. subj.* haue, 2/22, &c.; 1 *pl. pr. subj.* haue, 140/4; 3 *pl. pr. subj.* haue, 55/21, &c.; 3 *sg. pret. subj.* hadde, 121/19; 3 *pl. pret. subj.* hadden, 131/18, &c.; *pr. p.* hauyng, 127/16, &c.; *p.p.* y-had, 171/5; had, 30/19, &c.; hadde, 46/22, &c.
- Haunt(e), *sb.* custom, 213/14; 147/35.
- Hauntid, 35/12, 214/12, *p.p.* of Haunt, *w.v.* practise habitually, accustom oneself.
- Hauntyng, *vbl. sb.* practice, 58/37.
- He, *pers. pron. m.* 3 *sg. nom.* 17/16, &c.

Heed, Hede; (1) *sb.* head, heading, 11/11, &c.; 210/18; *pl.* heedis, 107/3, &c. (2) *adj.* head, chief, 104/35, &c.

Heedling, adv. headlong, precipitately, thoughtlessly, 213/26.

He(e)re, adv. 6/4; 14/12, &c.

Heere, w.v. 9/21, &c.; 3 *sg. pr.* heerip, 31/10, &c.; 2 *sg. imper.* heere, 122/12, &c.; 1 *sg. pret.* hard, 186/32, &c.; 1 *sg. pr. subj.* heere, 172/5; *p.p.* herd, 14/28, &c.

Heestis, sb. pl. commands, 119/26.

Heet, sb. heat, 9/22.

Hefte, sb. heaviness, 12/12.

Hei3t, sb. 192/1, &c.

Helpe, s.v. 11/33, &c.; 3 *sg. pr.* helpip, 59/36; 3 *sg. pr. subj.* helpe, 70/27, &c.; *pr. p.* helping, 2/24, &c.

Helpe, sb. salvation, 5/20.

Helyng, vbl. sb. healing, 67/8.

Hem, pers. pron. 3 *pl. dat. and acc.* (all genders) them, 82/18, &c.; 3/5, &c.

Her, Hir, pers. pron. (1) *f.* 3 *sg. acc., gen., and dat.* her, 175/10; 71/6, &c.; 71/10, &c. (2) *pl. gen.* (all genders) their, 3/3, &c.; 23/35.

Herborewyng, vbl. sb. sheltering, lodging, 67/8.

(H)eritage, sb. 194/4; 194/14, &c.

Hertily, adv. heartily, 54/11; *comp.* hertlier, 32/2.

Heuen(e), sb. heaven, 5/10, &c.; 162/16.

Heuy, adj. heavy, 138/10, &c.

Hi3(e), adj. high, 125/18, &c.; 203/26; *comp.* hi3er, 205/19; *sup.* hi3est, 125/19, &c.

Hi3e, w.v. elevate, raise, 39/26, &c.

Him, pers. pron. m. 3 *sg. dat. and acc.* 1/4, &c.; 2/24, &c.

Hir. See Her.

His(e), pers. pron. m. and n. 3 *sg. gen.* his, its, 2/24, &c.; 63/31, &c.; 38/13, &c.

Historial, adj. historical, 115/4.

Hit. See It.

Holde. See Ho(o)lde.

Holding, vbl. sb. 115/4.

Holsum, adj. wholesome, 56/24, &c.

Hond(e), sb. hand, 53/30, &c.; 172/28, &c.

Bere on honde. See Bere.

Honeste, sb. honourable conduct, 50/17, 161/16, &c.

Hony, sb. 117/2.

Hool, adj. whole, 2/27, &c.

Ho(o)lde, s.v. 3/21, &c.; 132/4; 1 *sg. pr.* holde, 80/28, &c.; 3 *sg. pr. holdip*, 52/11, &c.; 3 *pl. pr.* holden, 109/1, &c.; 2 *sg. imper.* holde, 208/18; *pr. p.* holding, 26/18, &c.; *p.p.* holden, 48/29, &c.; holde, 83/23, &c.

Hoolid, 186/35, p.p. of Hoole, w.v. make whole.

Hoolnes, sb. wholeness, 154/26.

Hoom, sb. home, 135/1.

Hous(i)lid, 140/1, 140/12, p.p. of Housel, w.v. administer, or receive, the Sacrament.

I, J.

I, Y, pers. pron. 1 sg. nom. 187/29, &c.; 4/2, &c.

Japis, sb. pl. tricks, jests, gibes, 97/32, 190/12.

Jewe, sb. 157/26; *pl.* Jewis, 118/5.

I3e, sb. eye, 172/32; *pl.* i3en, 11/21.

Immediately, adv. directly, i.e. without medium or instrument, 21/25, &c.

In, prep. 119/20, &c.

Inconuenient, (1) adj. 138/28, &c. (2) *sb.* inconvenience, 60/15, &c.

Indepartabili, adv. indivisibly, 63/16.

Ingardying, vbl. sb. guarding, keeping in safety, 74/12.

Inhoneste, sb. dishonour, disgrace, dishonourable or disgraceful conduct, 161/18, &c.; *pl.* inhonestees, 54/7.

In lasse pan(ne), conj. unless, 24/37, &c.; 81/31, &c.

Inpaciencie, sb. 158/10, &c.

Inportune, adj. importunate, 31/5.

Inproued, Inprovid, 152/5, 81/7, &c., p.p. of Inprove, w.v. prove to be wrong, disprove.

Inprouing, vbl. sb. disproving, 81/20.

Inpugnacioun, sb. detraction, 8/8; *pl.* inpugnaciouns, 7/21.

Ingugne, w.v. call in question, contradict, 3/5, &c.

Ingugners, sb. pl. opposers, 8/7.

Insensible, adj. incapable of being perceived by the senses, 168/18.

Intellectual, adj. 115/34, &c.

Into, *prep.* until, 2/3, &c.
Into tyme = until, 7/5, &c.
Joieþ, 164/32, &c.; 3 *sg. pr.* of Joie, *w.v.* enjoy, rejoice.
Jo(u)rney(e), *sb.* 209/28, &c.; 210/16; 211/2; *pl.* iourneys, 210/8, &c.; iourneis, 210/27.
Joye, *sb.* joy, 14/27, &c.
It, *Hit*, *pers. pron. n. 3 sg. nom. acc.* and *dat.* 20/16, &c.; 4/2, &c.; 83/21, &c.
Judicial, *sb.* 152/28; *pl.* iudicials, 129/16.
Juge, (1) *sb.* judge, 144/11. (2) *w.v.* judge, 10/5, &c.; 3 *sg. pr.* iugip, 29/28, &c.; *p.p.* iugid, 4/13, &c.
Juging, *vbl. sb.* judging, judgement, 4/17, &c.

K.

Kan. See under **Kunne**.
Kepe, *w.v.* 17/5, &c.; 3 *sg. pr.* kep-ip, 164/18, &c.; 3 *pl. pr.* kepen, 119/25, &c.; 2 *sg. imper.* kepe, 162/7, &c.; 3 *sg. pret.* kepte, 35/18, &c.; 3 *sg. pr. subj.* kepe, 78/7, &c.; 2 *sg. pr. subj.* kepe, 125/4; *p.p.* kept, 148/7, &c.
Keping, *vbl. sb.* of above, 74/8, &c.
Kinde, **Kynde**, *sb.* nature, natural reason, 15/32; 13/22, &c.
Knowe, *sv.* 4/18, &c.; 1 *sg. pr.* knowe, 9/27, &c.; 2 *sg. pr.* know-ist, 105/17, &c.; 3 *sg. pr.* know-ith, 12/34, &c.; 3 *pl. pr.* knowen, 11/1, &c.; knowun, 118/16; 3 *sg. pret.* knewe, 174/27, &c.; 2 *sg. pr. subj.* knowe, 93/30; 3 *sg. pr. subj.* knowe, 28/1, &c.; 2 *pl. pr. subj.* knowe, 82/23; *pr. p.* knowing, 142/34, &c.; *p.p.* knowen, 28/8, &c.; knowun, 1/6, &c.; knowe, 25/23, &c.; known, 72/23, &c.
Knowing, *vbl. sb.* of above, knowledge, 17/4.
Knowingal, *adj.* bearing on, dealing with, knowledge, 115/34, &c.
[Knowleche], *w.v.* acknowledge; 3 *pl. pr.* knowlechen, 155/9; 3 *sg. pr. subj.* knowleche, 161/3; 3 *pl. pr. subj.* knowlech, 103/1; *pr. p.* knowleching, 96/21, &c.; *p.p.* knowlechid, 85/2.
Knowleching, *vbl. sb.* of above, 147/36, &c.
Knytte, *w.v.* 175/26; 3 *pl. pr.* knynten, 175/24; 3 *pl. pr. subj.*

knytte, 6/29; *p.p.* knytte, 176/23; knytt, 196/3.
Koude. See under **Kunne**.
Kowys, *sb. gen. sg.* cow's, 10/25.
Kunne, *pret. pr. v.* get to know, know, be able, 27/5, &c.; 3 *sg. pr. can*, 139/9, &c.; *kan*, 6/8, &c.; *canne*, 70/27; *kanne*, 7/27; 3 *sg. pret.* cowde, 5/27; coupe, 6/19, &c.; 3 *pl. pret.* coupen, 150/25, &c.; *koude*, 140/16; *p.p.* kunned, 21/7, &c.; *kunnen*, 146/1; *kunne*, 146/15.

Kunnyng, *vbl. sb.* of above, knowledge, science, 3/8, &c.

It seems hardly possible to keep the MS. reading 'kunnyng' with the modern bad meaning 'cunning' in 94/5, for this bad sense is believed to be much later, the *N.E.D.* giving no example before 1590: *Faerie Queene*, II. i. 1. Hence the reading '[vn]-kunnyng', which is that of the *P.M.M.*, is almost certainly correct.

Kynde. See **Kinde**.

Kyndeli, *adj.* natural, 42/4, &c.

Kyndelyd, 28/25, *p.p.* of **Kyndle**, *w.v.* kindle, rouse to action.

L.

Labore, **Labour**, *w.v.* work at laboriously, take pains with, 160/18; 210/21, &c.; 2 *sg. pr.* laborist, 210/34, &c.; 2 *sg. pr. subj.* laboure, 212/16; *p.p.* laborid, 209/24, (*as adj.*) 130/25.

Lacke, **Laik(e)**, *w.v.* lack, 36/15, &c.; 99/31; 96/6; 3 *sg. pr.* lackip, 45/20, &c.; 3 *pl. pr.* lacken, 158/25; 3 *sg. pr. subj.* lack, 64/14; lak, 106/4; *pr. p.* lackyng, 63/3, &c.

Lad, **Ladde**. See under **Lede**.

Laie. See under **Ligge**.

Langage, *sb.* language, 2/18, &c.

Large, *adj.* big, liberal, generous, 36/2, &c.; *comp.* larger, 118/11, &c.; *sup.* largist, 14/4, &c.

Largeli, **Largely**, *adv.* at length, generously, 34/1, 21/32, &c.

Large(ne)s, *sb.* generosity, 22/13, &c.; 41/23, &c.

Lasse, *adj.* and *adv.* less, 21/22, &c.; 177/15, &c.

Lassid, 155/8, *p.p.* of **Lasse**, *w.v.* lessen.

- Lassyng**, *vbl. sb.* lessening, diminution, 30/8, &c.
- Lauzing**, *vbl. sb.* laughing, 47/30, &c.; *pl. lauzingis*, 50/26.
- Lawe**, *sb.* 113/17, &c.; *pl. lawis*, 115/11, &c.
- Lay**. See under **Ligge**.
- Layfe**, *sb.* laity, 214/11.
- Lede**, *w.v.* lead, deal with, treat; 1 *sg. pret.* ledde, 119/16, &c.; *pr. p. leding*, 73/8, &c.; *p.p. lad*, 48/21, &c.; *ladde*, 161/21.
- Leding**, *vbl. sb. of above*, 70/23.
- Leaf**, *sb.* leaf, 7/23.
- Le(e)ful**, *adj.* lawful, 57/13, &c.
- Leene**, *w.v.* lean, incline, 146/10, &c.; 3 *pl. pr. leenen*, 175/14, &c.
- Leene**, *w.v.* lend, 68/24.
- Leener**, *sb.* lender, 68/26, &c.
- Leenyng**, *vbl. sb.* lending, 68/30, &c.
- Leerid**, 74/23, *p.p. (as adj.) of Lere*, *w.v.* learn, teach.
- Le(e)rne**, *w.v.* learn, teach, 17/3, &c.; 2 *sg. imper.* leerne, 172/31; 3 *sg. pret.* leerned, 4/23, &c.; *pr. p. leernyng*, 2/19, &c.; *p.p. leerned*, 24/17, &c.; *leernyd*, 2/16, &c.; *leernid*, 80/10; *I-leernyd*, 213/17.
- Leernyng**, *vbl. sb. of above*, 23/24, &c.
- Leernyngly**, *adv.* 27/1, &c.
- Le(e)se**, *w.v. (orig. s.)* lose, 37/12, &c.; 91/21, &c.; *pr. p. leensing*, 95/11; *p.p. loste*, 89/4; *lost*, 161/31.
- Le(e)st**, *conj.* lest, 176/13, &c.; 191/2, &c.
- Lefully**, *adv.* lawfully, 77/26.
- Legge**, **Legy**, *adj.* liege, 75/22, &c.; 76/11.
- Leggid**, 167/22, *p.p. of Legge*, *w.v.* aphetic form of **Allege**, cite, quote.
- Leggis**, *sb. pl.* legs, 168/8.
- Legi**, *sb.* vassal, subject, 62/4, 62/7; *pl. legies*, 62/9; *legis*, 130/3, &c.
- Leie**, *w.v. tr.* lay, 57/7.
- Leiser**, *sb.* leisure, 73/18, &c.
- Lenger**, **Leingir**, *comp. adj. and adv.* See **Long**.
- Lese**. See **Le(e)se**.
- Lesing**, *vbl. sb.* lying, 66/2, &c.
- Lete**, *s.v.* let, 114/1, &c.; 2 *sg. imper.* lete, 44/5, &c.; *p.p. lette*, 161/30.
- Lettable**, *adj.* apt to be hindered, 193/23.
- Let(te)**, (1) *sb.* hindrance, 95/26, &c.; 196/12; *pl. lettis*, 58/13, &c. (2) *w.v.* hinder, be a hindrance, 5/19, &c.; 3 *sg. pr. subj.* lette, 58/19, &c.; 1 *pl. pr. subj.* lette, 87/17; *p.p. lettid*, 28/24, &c.
- Letting**, *vbl. sb. of above*, hindrance, 52/31, &c.; *pl. lettyngis*, 52/35.
- Leudenes**, *sb.* ignorance, 92/26.
- Leue**, 115/1, 2 *sg. imper.* of **Leue**, *w.v.* believe.
- Leue**, *w.v.* leave, 40/7, &c.; 1 *sg. pr. leue*, 182/24; 1 *pl. pr. leeuën*, 38/4, &c.; *p.p. lefte*, 145/18.
- Lewid**, *adj.* ignorant, 206/8.
- Lie(n)**, 40/25, 40/18, 1 *pl. pr. subj.* of **Lie**, *w.v. (orig. s.)* tell untruths.
- Liep**. See under **Ligge**.
- Ligge**, *s.v.* lie, 161/26; 3 *sg. pr. lijpp*, 58/2; *liep*, 120/31, &c.; 3 *pl. pr. liggeren*, 213/24; 3 *sg. pret.* laie, 88/4; *lay*, 34/22; 3 *sg. pr. subj.* ligge, 58/35.
- Ligging**, *vbl. sb. of above*, lying, 47/30, &c.
- Ligt** (1) *adj.* light, easy, 54/19, &c.; *comp.* liztir, 212/15, &c. (2) *sb.* light, 159/13.
- Liztli**, *adv.* easily, 32/28, &c.
- Liztnes**, *sb.* joy, mirth, 98/8, 100/21; *pl. liztnessis*, frivolities, thoughtless acts, 97/33.
- Lijf**, **Lyue**, *sb.* life, 5/3, &c.; *pl. lijfs*, 121/16.
- On **lyue**, **In lyue** = alive, 155/4, &c.; 5/27, &c.
- Lijfode**, *sb.* livelihood, 71/7, &c.
- Lijk**, **Like**, **Y-lijk**, (1) *adj.* like, 38/7, &c.; 83/24. (2) *adv.* like, 17/24, &c.; 85/21.
- [**Lijk(e)**], *w.v.* please; 3 *pl. pr. whiche to hem liken*, 140/27; 3 *sg. pr. subj.* if him *lijk*, 71/11; if it *lijke pee*, 203/24; if it *lijk to men*, 44/19.
- Lijp**. See under **Ligge**.
- Litil**, *adj.* little, 2/5, &c.
- Lipp**, *sb.* limb, 147/30.
- Logging**, *sb.* lodging, 21/11.
- Loke**, *w.v.* look, 205/18; 2 *sg. imper.* loke, 208/18, &c.; 3 *sg. pr. lokip*, 196/34.
- Lombe**, *sb.* lamb, 10/33, &c.
- Londe**, *sb.* 119/17.
- Long**, *w.v.* belong, 42/29; 3 *sg. pr. longip*, 50/3, &c.; *pr. p. long-*

- yng, 18/23, &c.; longing, 75/25, &c.
Long(e), *adj.* 6/3; 177/2; *comp.* lengir, 54/36, &c.; lenger, 6/21, &c.
Loor(e), *sb.* teaching, 37/27; 102/8.
Loopsum, *adj.* loathsome, 94/31, &c.
Lose, *adj.* loose, 146/29.
Lopines, **Lopynes**, *sb.* loathing, 95/27; 208/30.
Loue, *sb.* 17/2, &c.; *pl.* loues, 17/35, &c.; *louys*, 17/33, &c.; *lovis*, 25/34, &c.
Loue, *w.v.* 17/22, &c.; 3 *sg. pr.* louep, 17/21, &c.; 1 *sg. pr. subj.* loue, 123/2, &c.; 3 *sg. pr. subj.* loue, 122/28, &c.; 1 *pl. pr. subj.* loue, 139/6; 3 *pl. pr. subj.* louen, 160/15, &c.; 3 *sg. pret. subj.* loued, 25/30, &c.; *p.p.* lovvd, 12/33, &c.
Louze, *w.v.* abase, lower, 89/25, &c.
Louzer, *adj. comp.* lower, 173/25; *sup.* louzest, 201/14, &c.
Louzing, *vbl. sb.* abasing, 32/17.
[Louse], *w.v.* loose, release; 1 *pret. sg.* lousid, 7/4; *p.p.* lowsid, 72/30.
Loute, *s.v.* stoop to, bow to, worship, 119/21, &c.
Lust, *sb.* pleasure, 26/32, &c.
Lustid, 173/7, *p.p.* of Lust, *w.v.* desire.
Lusty, *adj.* pleasant, 11/27, &c.
Lynne, *sb.* linen, 152/36.
Lyouns, *sb. gen. sg.* lion's, 10/26.
Lyue, *sb.* See *Lijf*.
Lyue, *w.v.* live, 21/31, &c.; 3 *sg. pr.* lyvip, 14/24, &c.; *lyuep*, 13/20, &c.; 3 *pl. pr.* lyuen, 63/17; 3 *pl. pret.* lyueden, 88/12; 3 *sg. pr. subj.* lyue, 197/8, &c.; 3 *pl. pr. subj.* lyuen, 97/16; *pr. p.* lyuyng, 157/26; *p.p.* lyued, 88/13, &c.
Lyuyng, *vbl. sb. of above*, living, 2/29, &c.
- M.**
- Maad**, *adj.* foolish, 107/27.
Mageste, *sb.* 36/15.
Mai, **May**. See under *Mowe*.
Maiestful, *adj.* majestic, 85/6.
Maist, **Mayst**. See under *Mowe*.
Maistir, **Maystir**, *sb.* master, 62/2; 71/19, &c.; *gen. sg.* maistris, 77/17, &c.; *pl.* maistris, 142/6.
Make, *sb.* partner, companion, 63/22.
- Make**, *w.v.* 8/7, &c.; 1 *sg. pr.* make, 3/20, &c.; 3 *sg. pr.* makip, 116/32, &c.; 2 *pl. pr.* make, 103/5, &c.; 3 *pl. pr.* maken, 19/1, &c.; 3 *sg. pret.* maad, 103/22, &c.; 3 *pl. pret.* maden, 126/6; 2 *sg. pr. subj.* make, 211/21; 3 *sg. pr. subj.* make, 47/11, &c.; 3 *pl. pr. subj.* maken, 114/35; 3 *sg. pret. subj.* made, 174/28; *pr. p.* making, 24/14, &c.; *p.p.* maad, 2/5, &c.; *y-made*, 8/20; made, 124/18, &c.
Makying, *vbl. sb. of above*, 63/26.
Man, *sb.* 30/16, &c.; *pl.* men, 29/25, &c.; *gen. sg.* manys, 16/16, &c.; *mannys*, 26/11, &c.; *manes*, 13/36, &c.; *gen. pl.* mennys, 24/19, &c.
Manassing, *vbl. sb.* menacing, 68/27.
Maner(e), *sb.* 17/1, &c.; 204/25, &c.; *pl.* maners, 17/23, &c.
Manhode, *sb.* 77/2.
Manly, *adv.* as a man (opposed to 'beestli'), 13/20.
Manslauzt, **Manslauzter**, *sb.* 136/27, &c.; 138/2, &c.
Mansleying, *sb.* murder, 162/9, &c.
Marchaundising, *vbl. sb.* trading, 214/23.
Margaritis, *sb. pl.* pearls, 160/6.
Markis, *sb. pl.* limits, boundaries, 110/14.
Markis, *sb. pl.* stones, monuments, 124/18.
Masis, *sb. pl.* mazes, bewilderingments, 10/26.
Maundement, *sb.* commandment, 58/20, &c.; *pl.* maundementis, 79/3.
Mayme, *sb.* maiming, 92/24, &c.
Maystir. See *Maistir*.
Me, *pers. pron.* 1 *sg. acc.* and *dat.* 4/18, &c.; 24/5, 214/3, &c.
Mede, *sb.* reward, 213/9, &c.
Meenal, *adj.* instrumental, as a means to, 24/21, &c.
Meenaly, *adv.* instrumentally, 21/33, &c.
Meene, *sb.* mean, medium, instrument, 22/34, &c.; *pl.* meenys, 24/12, &c.; *meenes*, 25/4, &c.
Meene, *w.v.* mean, 152/8, &c.; 3 *sg. pr.* meenep, 153/7; 2 *pl. pr.* meenen, 44/23; 3 *sg. pret.* meenyd, 26/6, &c.; *meened*, 160/3; *mened*, 166/12; *menede*, 166/14; 3 *sg. pr. subj.* meene, 153/4.

- Me(e)re, *adv.* merely, 182/2; 182/16.
 Meeting, *pr. p.* of *v.v.* Meest, in
 Meeting aens = opposing, being
 contrary to, 122/8.
 Meke, *w.v.* humble, 89/19.
 Mekeli, *adv.* 60/27, &c.
 Mekenes, *sb.* 60/25, &c.
 Mencion, *sb.* mention, 23/35, &c.
 Menge, *w.v.* mingle, 211/16, &c.;
p.p. mengid, 204/28.
 Mengyng, *vbl. sb.* of above, mingling,
 211/20; *pl.* mengyngis, 211/23.
 Meritorily, *adv.* meritoriously, 199/
 32, &c.
 Meritorye, *adj.* meritorious, 52/27.
 Merveile, Merveyle, *sb.* marvel, 8/2;
 7/33.
 Mesurable, *adj.* moderate, 47/25,
 &c.
 Measure, *sb.* moderation, measure, 51/
 9, &c.
 Mesuryng, *vbl. sb.* moderating, 66/
 21.
 Mete, *sb.* 117/3, &c.; *pl.* metis,
 117/6, &c.
 Meyne, *sb.* household, retinue, com-
 pany, 71/13, &c.
 Mo, (1) *comp.* of Moche, *q.v.* (2)
pron. more, 146/31, &c.
 Moche, (1) *adj.* great, 20/35, &c.;
comp. mo, 6/12, &c.; mo(o)re, 36/
 23, &c.; 49/13, &c.; *sup.* moost,
 145/32. (2) *adv.* much, 17/23,
 &c.; *comp.* more, 118/4, &c.;
sup. moost, 19/24, &c.
 Modir, *sb.* mother, 6/33, &c.; *pl.*
 modris, 98/2.
 Molten, 124/11, *p.p.* of Melt(e), *s.v.*
 Mo(o)re, (1) *comp.* of Moche,
q.v. (2) *pron.* 117/20, &c.
 Moost, *sup.* of Moche, *q.v.*
 Moralte, *sb.* doctrine of duty, of con-
 duct, 167/33, &c.
 Morewtide, *sb.* morning, morrow,
 209/29, &c.
 Morowe, *sb.* morning, morrow, 207/
 5, &c.
 Motryng, *vbl. sb.* muttering, 197/24.
 Move, *w.v.* 11/33; 3 *sg. pr.* movep,
 17/3, &c.; 3 *pl. pr.* moven, 19/1,
 &c.; 3 *sg. pr. subj.* moue, 114/18,
 &c.; *pr. p.* moving, 97/10, &c.;
p.p. moved, 81/4, &c.; movid,
 116/30.
 Mouing, *vbl. sb.* of above, 10/2, &c.
 Mowe, *pret. pr. v.* be able, may, 49/
 26, &c.; 1 *sg. pr.* may, 144/3, &c.;
 2 *sg. pr.* maist, 14/13, &c.; mayst,
 153/26; 3 *sg. pr.* may, 17/18, &c.;
 mai, 107/6, &c.; 3 *pl. pr.* mowe,
 21/8, &c.; mow, 44/36, &c.; 1 *sg.*
pret. myzt, 139/25, &c.; 3 *sg. pret.*
 myzt, 20/12, &c.; myzte, 8/11,
 &c.; 1 *pl. pret.* myzt, 139/20; 3
pl. pret. myzten, 1/16, &c.;
 myzt, 1/12, &c.; 2 *sg. pr. subj.*
 mowe, 207/2; 3 *pl. pr. subj.*
 mowe, 10/32, &c.; *pr. p.* mow-
 ing, 1/11, &c.
 Mowyng, *vbl. sb.* derision, 41/2, &c.
 Munke, *sb.* monk, 79/26.
 Murmur, *sb.* muttering of discontent,
 grumbling, repining, 92/24 (where
 see footnote).
 [Muste], *pret. pr. v.*; 1 *sg. pr.*
 must, 20/29, &c.; 2 *sg. pr. must.*
 15/10, &c.; muste, 207/21, &c.;
 3 *sg. pr. must.* 17/1, &c.; muste,
 17/10, &c.; 1 *pl. pr. muste.* 41/2;
 3 *pl. pr. musten.* 124/11, &c.;
 muste, 147/9.
 My, Myn, *poss. pron.* 1 *sg.* 4/19,
 &c.; 4/18, &c.; 7/7.
 Myddis, *sb.* middle, midst, 81/36, &c.
 Myzt(e), Myzten. See under Mowe.
 Myztly, *adv.* mightily, greatly, 90/
 18, &c.
 Myri, Myry, *adj.* pleasant, delight-
 ful, 85/6, &c.; merry, 147/22.
 Mys, (1) *adj.* faulty, ill, 77/5, &c.
 (2) *adv.* amiss, faultily, 7/13, &c.
 (Usually separated from the word
 it qualifies or modifies, but occa-
 sionally joined. Cf. *mys lyuing*,
 77/5; *myslyuing*, 77/9.)
 Mysful, *adj.* wrong, 128/35.
 Myslyuing, *sb.* ill conduct, 6/33.
 Mystily, *adv.* in a misty way, 156/
 25.

N.

- Nai, Nay, *adv.* 201/24, &c.; 166/18,
 &c.
 Name, *w.v.* 24/7, &c.; 3 *sg. pr.*
 namep, 19/3, &c.; namyp, 19/4;
p.p. named, 22/11, &c.; namyd,
 23/33, &c.
 Namelich, Namelyche, *adv.* espe-
 cially, 17/1; 27/25, &c.
 Natureward = nature, *sb.* + ward,
suffic. as to . . . his natureward
 = 'with regard to . . . his nature',
 52/13.
 Ne, *conj.* nor, 119/20, &c.
 Nede, *sb.* 24/16, &c.; *pl.* nedis,
 161/33, &c.

- Nedis**(li), *adv.* necessarily, 17/10; 44/31, &c.
- [**Ne**(e)de], *w.v.*; 2 *sg. pr.* pounedist, 203/17, &c.; 3 *sg. pr.* it needith, 23/3; him needip, 28/1, &c.; god needip, 29/9, &c.; nedip, 117/24; 1 *pl. pr. subj.* we neden, 197/35, 198/5.
- Neizbore**, *sb.* 17/21, &c.; *pl.* neizboris, 27/9, &c.
- Neischnes**, *sb.* softness, 9/22, &c.
- Neipir**, **Neyper**, **Nepir**, *conj.* neither, nor, 118/23, &c.; 119/19, &c.; 180/24.
- Neperer**, *sb.* inferior, 138/29, &c.
- Neuere pe latter**, *conj.* nevertheless, 17/8, &c.
- New**(e), *adj.* 117/17, &c.; 117/33.
Of the newe, *adv.* over again, anew, 194/19.
- Newingis**, *sb. pl.* renewings, 86/24.
- Next**, *adj.* and *adv.* 123/22, &c.; 125/5, &c.
At pe next, *adv.* in the next place, directly, 21/26, &c.
- Nil**. See under [Nyle, Nile].
- Nobiltees**, *sb. pl.* noble attributes, 196/32, &c.
- Noisingli**, *adv.* loudly, with noise or outcry, 206/5.
- Nolle**, *sb.* nape of the neck, back of the head, 11/17.
- Noo**(n), *adj.* and *pron.* no, none, 5/6, 10/4, &c.; 17/35, &c.
- Norysching**, **Nurisching**, *vbl. sb.* 50/7, &c.; 32/5, &c.
- Nouvelries**, *sb. pl.* novel things, novelties, 73/22.
- Nou3where**, *adv.* nowhere, 143/33, &c.
- Noumbre**, *w.v.* number, 21/16, &c.; 2 *pl. pr.* noumbren, 26/28; noumbre, 27/20; *p.p.* noumbrid, 26/29.
- Now**, *adj.* present, 21/1, &c.
- Noysum**, *adj.* annoying, troublesome, 31/6.
- Nurisching**. See **Norysching**.
- Ny3**(e), *adv.* and *adj.* nigh, near, 33/18, &c.; 143/34; 145/32; *comp. (adv.)* ny3er, 6/28.
- [**Nyle**, **Nile**], (= O.E. *nyllan* = *ne* + *willan*), *v.* not-will, be unwilling; 3 *sg. pr.* nyle, 145/15, &c.; 1 *pl. pr.* nyllen, 168/19; 2 *pl. imper.* nil, 160/5; 2 *sg. pr. subj.* nylle, 211/16; 3 *pl. pr. subj.* nyle, 148/10.
- Nylling**, *vbl. sb.* not-willing, 23/12, &c.; *pl.* nyllingis, 64/22, &c.
- O.**
- Obeie**, *w.v.* 76/35.
- Obeisaunce**, *sb.* obedience, 77/7, &c.; *pl.* obeisauncis, 117/34.
- Obeisauntly**, *adv.* obediently, 117/32.
- Occupie**, *w.v.* (1) possess, 68/20.
- Occupied**, 7/25, 7/37, *p.p.* of **Occupie**, *w.v.* (2), practise, carry on, perform, ply as a craft, employ.
- Occupied**, 214/13, &c., *p.p.*, and **Occupiyng**, 189/23, &c., *pr. p.*, of **Occupie**, *w.v.* (3), occupy.
- Odiose**, *adj.* 10/32.
- Of**, *adv.* oft, 40/5, &c.
- Officiyng**, *vbl. sb.* performing of divine service, 6/36.
- Oft**(e), *adv.* and *adj.* often, 194/3, &c.; 35/22, &c.; 114/26, &c.; *comp.* ofter, 39/8, &c.; oftir, 6/29, &c.; 58/37; *sup.* oftist, 191/32, &c.
- Omely**, *sb.* homily, 83/4.
- On lyue**. See **Lyue**, *sb.*
- Oolde**, *adj.* old, of olden times, 28/7, &c., 120/17, 196/21.
- Oon**(e), (1) *num. adj.* one, 17/1, &c.; 114/2, &c. (2) *pron.* one, 17/10, &c.
- Oonli**, **Oonly**, (1) *adj.* one, single, 9/33; 78/1, &c. Note position: 'in her *oonli* presence', 9/33 = 'in their presence alone'. (See *N.E.D.*) (2) *adv.* only, 24/16, &c.
- Oonyng**, *vbl. sb.* uniting, 29/20, &c.
- Oonys**, *adv.* once, 23/37, &c.
- Oope**, *sb.* oath, 189/11, &c.; *pl.* oopis, 54/14, &c.
- Open**, *adj.* clear, evident, 136/23, &c.
- Or . . . or**, *conj.* either . . . or, 209/29, &c.
- Ordinaries**, *sb. pl.* 4/4. See *N.E.D.*: 'Eccl. and Common Law. [An Ordinary is] one who has, of his own right, and not by special deputat[i]on, immediate jurisdiction in ecclesiastical cases, as the archbishop in a province, or the bishop or bishop's deputy in a diocese.'
- Ordinatli**, **Ordinaty**, *adv.* in due order, 213/22; 28/16, &c.
- Ordinaunce**, *sb.* 117/17, &c.
- Ordre**, *sb.* 24/12, &c.
- Ordrid**, *adj.* in Holy Orders, 75/1.
- Opir**(e), *adj.* and *pron.* 6/13, &c.;

18/11, &c.; *pl.* opire, 17/4, &c.; 3/21, &c.; *opir*, 5/34, &c.
Ouer, (1) *prep.* beside, in addition to, 111/37, &c.; (2) *adv.* over, too much, 6/14, &c.
Ouerer, *adj.* superior, higher, 13/22, &c.
Ouerers, *sb. pl.* superiors, 61/24.
Ouerpeise, *w.v.* overweigh, outweigh, 59/35, &c.
Ouerte, *sb.* superiority, 61/23, 92/1.
Ouzte, **Ouzten**, **Ouztist**. See under **Owe**.
Ouzte, *indef. pron.* anything, 201/16.
Ouzwher(e), **Owzwhere**, *adv.* anywhere, 143/13, &c.; 143/27, &c.
Oure, *pers. pron.* 1 *pl. gen.* our, 22/16, &c.
Oute, (1) *adv.* out, 138/3, 136/17, &c.; (2) *adj.* outside, at a distance, 135/1, &c.; (3) *oute of*, *prep. phrase* (see *N. E. D.*), 48/17, &c.
Ouper . . . **ouper**, *conj.* either . . . or, 82/19.
Owe, *pret. pr. v.* owe, ought, 64/15; 2 *sg. pr.* (strictly *pret.* ouztist, 153/33, &c.; 3 *sg. pr.* owip, 14/31, &c.; (strictly *pret.*) owzt, 14/30; ouzte, 19/28, 42/9, 42/11, &c.; owzte, 78/3; 1 *pl. pr.* owen, 21/25, &c.; (strictly *pret.*) ouzte, 117/6; 3 *pl. pr.* owen, 130/31; 1 *pl. pret.* ouzte, 202/20, &c.; 3 *pl. pret.* ouzten, 118/6.
Owzwhere. See **Ouzwhere**.

P.

Pacchis, *sb. pl.* patches, 147/10.
Pacience, *sb.* 22/15, &c.
Paciently, *adv.* 21/36, &c.
Paie, *w.v.* 36/19, &c.; 3 *pl. pr.* paien, 195/5.
Paiyng, *vbl. sb. of above*, 6/1, &c.
Palice, *sb.* palace, 7/28.
Papir, *adj.* 207/26.
Parcel, *sb.* portion, lot, sort, 23/38, &c.; *pl.* parcellis, 22/21, &c.
Parcelling, *sb.* sorting, 23/14, &c.
Parfit(e), *adj.* perfect, 11/32, &c.; *comp.* parfiter, 57/26, &c.
Parfitly, **Parfztli**, *adv.* perfectly, 11/33, &c.; 207/24.
Parischen, *sb.* parishioner, 62/4, 138/36; *pl.* parischen, 78/9, &c.
Parti(e), **Party(e)**, *sb.* (1) part, 17/13, &c.; 18/6, &c.; 93/15, &c.; *pl.* parties, 2/26, &c. (2) side in a dispute, 196/17, &c.
Partles, *adj.* having no part or share in, destitute of, 207/3.
Passage, *sb.* surpassing, 213/10.
Passe, *w.v.* (1) *pass*, 114/1; 3 *sg. pr.* passip, 183/8, &c.; 1 *pl. pr.* passen, 82/19, &c.; 1 *sg. pr. subj.* passe, 82/27, &c.; 3 *pl. pr. subj.* passe, 13/2; *p.p.* passid, 150/35, &c. (2) *surpass*, 11/34, &c.; 1 *sg. pr. passe*, 82/27, &c.; 3 *sg. pr. passip*, 13/9, &c.; *pr. p.* passing, 40/3.
Passing, *adj. and adv.* surpassingly, 91/11, &c.; 89/13, &c.
Passionable, *adj.* liable to the influence of the passions, 53/10.
Passional, *adj.* pertaining to the passions, 37/6, &c.
Passioun, *sb.* (1) suffering, Passion (of Christ), 35/15, &c. (2) passion —of hate, love, &c., 114/6, &c.; *pl.* passiouns, 37/8, &c.
Pees, *sb.* peace, 44/10, &c.
Penaunce, *sb.* penance, 46/36.
Peple, *sb.* 34/5, &c.; *gen.* peplis, 3/23, &c.; *pl.* peplis, 138/22, &c.
Perauenture, *adv.* perhaps, 1/7, &c.
Persoon(e), *sb.* 114/4, &c.; 5/2; *pl.* persoonys, 54/9, &c.
Perteynyng, 1/4, &c., *pr. p.* of *Perteayne*, *w.v.*
Pesibily, *adv.* 179/5, &c.
Peyne, *sb.* trouble, torment, 9/6, &c.; *pl.* peynes, 27/26, &c.; *peynys*, 56/30, &c.
Peyned, **Peynyd**, 1/13, 94/25, *p.p.* of *Peyne*, *w.v.* inflict anguish upon.
Peynful, *adj.* laborious, full of trouble, 57/20, &c.
Pitee, *sb.* pity, 114/32, &c.
Piteful, *adj.* full of pity, 85/8.
Piteously, *adv.* compassionately, pitifully, 90/17, &c.
Pleies, *sb. pl.* games, frolics, sports, 50/26.
Pleinely, **Pleynly**, *adv.* 28/4, &c.; 25/27, &c.
Pleiying, *vbl. sb.* playing, 53/31, &c.
Plenteuousenes, *sb.* plenteousness, 41/8, &c.
Plenteuouseli, **Plenteuously**, *adv.* plenteously, 99/23; 206/2.
Plesaunce, *sb.* pleasure, 51/6, &c.
Pleynes, *sb.* plainness, 136/11.
Point, **Poynt**, *sb.* 55/23, &c.; 113/8, &c.
Point, **Poynt**, *w.v.* (1) arrange under 'points' or headings, 212/2; *p.p.*

pointid, 207/27. (2) appoint; 2 *sg. pr. subj.* point, 205/25.
 Pointing, *vbl. sb.* arrangement under 'points' or heads, 207/25, &c.
 Pore, *adj.* poor, 7/29, &c.
 Portacioun, *sb.* portion, share, 210/18.
 Poulis, i. e. Paul's Cross, 7/3.
 Preie, *w.v.* pray, 207/2, &c.; 1 *sg. pr.* preie, 70/16, &c.; 3 *sg. pr.* preiep, 31/1, &c.; 3 *sg. pr. subj.* preie, 121/18, &c.; 3 *pl. pr. subj.* preien, 97/17; preie, 99/18, &c.
 Preier, *sb.* prayer, 30/26, &c.
 Preisable, *adj.* worthy to be praised, 3/19, &c.
 Preise, *w.v.* praise, 28/26, &c.; 3 *sg. pr. subj. (as optative)* preise, 83/8; *p.p.* preysid, 80/11.
 Preising, *vbl. sb.* of above, 29/4, &c.; *pl.* preisingis, 29/10, &c.
 Preisingly, *adv.* praisingly, 28/20, &c.
 Preiying, *vbl. sb.* praying, 31/7, &c.
 Preiyngly, *adv.* with prayer, 24/22, &c.
 Prest, *adj.* eager, prompt, 126/8.
 Pretence, *adj.* intended, purposed, designed, 58/19.
 Pretende, *w.v.* (1) pretend, 5/28. (2) signify; 3 *pl. pr.* pretenden, 138/29.
 Price, *sb.* price, 143/29.
 Berip *pe* price, surpasses all, has the pre-eminence, 204/24.
 Pricke, *sb.* spur, 114/19.
 Priuacioun, *sb.* privative opposition, 181/19. See Notes to 181/14 ff.
 Priuate, *adj.* withdrawn from the world, i. e. monastic, 79/1, &c.
 Priuatiueli, *adv.* in privative opposition, 181/29. See Notes to 181/14 ff.
 Priuei, Priu(e)y, *adj.* private, secret, 143/5; 207/2; 142/23; *sup.* priuuest, 207/10.
 Priuyng, 106/24, &c.; *pr. p.* of Priue, *w.v.* oppose privatively. See Notes to 181/14 ff.
 Priuyng, *vbl. sb.* opposing privatively, 181/30, &c. See Notes to 181/14 ff.
 Procede, *w.v.* 24/2.
 Proces(se), *sb.* passage (of a book), argument, plan, 22/19; 21/15, &c.; *pl.* processis, 4/21, &c.
 Procutoure, *sb.* steward, 8/4; *pl.* procutouris, 73/11.

Profecie, *sb.* 25/10.
 Profityng, 75/2, *pr. p.* of Profite, *w.v.* make progress, advance.
 Prolog, *sb.* 1/2, &c.
 Promissorye, *adj.* conveying a promise, 189/16, &c.
 Propirte, Propurte, *sb.* 75/23, &c.; 52/8, &c.
 Propre, *adj.* peculiar, proper, 51/4, &c.
 Prouoke, *w.v.* give rise to, induce, bring about, 7/24, &c.
 Publysch, *w.v.* publish, issue to the public copies of a book, 201/15; *p.p.* publicschid, 7/17, 63/29; *pupplischid*, 197/26.
 Punyschyng, *vbl. sb.* 72/15, &c.; *pl.* punyschingis, 27/12, &c.; *punysschingis*, 92/17, &c.
 Pure, *adj.* mere, simple, 190/14.
 Purtenauncis, *sb. pl.* appurtenances, 2/1, &c.
 Purveyng, *vbl. sb.* providing, 115/24.
 Putte, *w.v.* 124/15; 1 *sg. pr.* putte, 25/24, &c.; 3 *sg. pr.* puttip, 26/22, &c.; 3 *pl. pr.* putten, 50/13, &c.; 3 *sg. pret.* puttid, 25/37, &c.; *pl. pret.* puttiden, 25/24; 3 *sg. pr. subj.* putte, 47/9, &c.; *pr. p.* putting, 2/25, &c.; *p.p.* putte, 59/20, &c.; *put*, 144/17.

Q.

Questioun, *sb.* 164/6, &c.; *pl.* questionns, 113/12, &c.
 Quick, Quayck, *adj.* alive, living, 8/20, &c.; 151/15.
 Quyetenes, *sb.* 40/28.
 Quyke, *w.v.* make alive, sharpen, 30/17, &c.; 31/21, &c.; *p.p.* quykened, 28/25; quykenid, 214/32.
 Quykenes, *sb.* sharpness, quickness of mental grasp, 210/24.
 Quyte. See Aȝen quyte.
 Quytyng, *vbl. sb.* setting free, releasing, 67/9.

R.

Rabbischly, *adv.* rashly, without consideration, 205/35.
 Rad. See under Rede.
 Ra[n]ging, *vbl. sb.* roaming, straying, 3/4.
 Raueyn(e), *sb.* 136/23; 63/26.
 Raunsum, *sb.* ransom, 89/21.

- Raunsumner**, *sb.* ransomer, 89/21.
Recche, *sb.* care, heed, regard, 95/5.
Reccheles, *adj.* careless, 133/3, &c.
Recchelesly, *adv.* carelessly, 206/4.
Recchelesnessis, *sb. pl.* careless, heedless acts, 195/33.
Recke, *w.v.* care, heed, 212/10; 2 *sg. pr. subj.* reck, 205/28.
Recording, *pr. p.* pertaining, belonging to, 90/1.
Recours, *sb.* 5/1.
Redili, *adv.* evidently, 119/2, &c.
Rede, *w.v.* read, 82/29, &c.; 2 *sg. pr.* redist, 206/27, &c.; 2 *sg. pr. subj.* rede, 205/29; *pr. p.* reding, 190/25, &c.; *p.p.* rad, 7/25; red, 1/14, &c.; redde, 157/18.
Re(e)ding, *vbl. sb.* 6/27, &c.; 172/2, &c.
Refreyne, *w.v.* refrain from, forbear, 73/21; *p.p.* refreynd, 114/22.
Refuse, *sb.* refusal, casting aside, 51/5.
Reioice, *w.v.* enjoy, 179/4.
Religiosite, *sb.* observance of monastic rules, 79/1.
Religioun, **Religyoun**, *sb.* (1) religion (in the ordinary sense), 1/4, &c. (2) the monastic rule, 78/25.
Religio(u)se, *adj.* living under monastic rule, 75/1; 78/25.
Remembratife, *adj.* reminding, 34/24.
Remembrauncyng, *adj.* reminding, serving as a reminder, 35/23.
Remembre, *sb.* reminder, 42/8.
Remembre, *w.v.* (1) *intr.* remember, recollect, 1/16, &c.; *pr. p.* remembering, 202/22, &c.; *p.p.* remembrid, 119/4, &c. (2) *reflexive*, remember, 34/6, &c. (3) *tr.* remind; *p.p.* remembrid, 31/3, 39/8, 62/29.
Remenaunt, *sb.* 17/17.
Renne, *s.v.* run, 1/5, &c.; 3 *sg. pr.* rennyþ, 56/28, &c.; **rennep**, 102/18; 3 *pl. pr.* rennen, 176/21; 3 *sg. pr. subj.* renne, 179/32; *pr. p.* rennyng, 115/23, &c.; *p.p.* runne, 7/1.
Renner, *sb.* runner, 160/24.
Rennyng, *vbl. sb.* running, 151/19, &c.
Rennyngli, *adv.* rapidly, swiftly, 205/36.
Reportacioun, *sb.* report, 158/32.
Reprove, *sb.* reproof, censure, 161/18.
Repugnaunt, *sb.* thing opposite, inconsistent, 180/9.
Rere, *w.v. tr.* raise, 124/15; 3 *sg. pret.* rerid, 187/9.
Re(s)ceyne, *w.v.* receive, 2/23; 141/4.
Resoun, *sb.* 19/26, &c.
Retrete, *w.v. tr.* withdraw, remove, 4/3.
Reule, *sb.* 1/3, &c.
Reule, *w.v.* 28/2, &c.; *p.p.* reulid, 15/4, &c.
Reulily, *adv.* by rule, 213/22, &c.
Reup, **Roupe**, *sb.* pity, 37/7; 37/10, &c.
Reward(e), *sb.* (1) regard. In reward of = in comparison with, 65/4. (2) reward, 5/22.
Rewe, *sb.* row, 213/22, &c.
Reweable, *adj.* pitiable, 95/14.
Rewer, *sb.* pitor, 160/25.
Rewme, *sb.* realm, 112/25.
Reysid, 14/25, *p.p.* of **Reyse**, *w.v.* raise.
Rialist, *adj. sup.* most royal, 205/1.
Ricchenes, **Ricchete**, *sb.* state of being wealthy, 180/22; 180/22.
Ricchis, **Richesse**, *sb.* wealth, riches, 50/23; 15/23; *pl.* ric(c)hessis, 51/18, &c.; 51/27, &c.
Ride, *s.v.* 201/28.
Rihtfully, *adv.* righteously, justly, 22/3, &c.
Rihtwisly, *adv.* righteously, justly, 21/32, &c.
Rihtwisnes, *sb.* righteousness, 22/12, &c.
Risch, *sb.* rush, 136/15.
Rise, *s.v.* 6/23, &c.; 3 *sg. pr.* risip, 59/24, &c.; 3 *sg. pret.* roos, 88/6, &c.; rose, 103/33; 3 *sg. pr. subj.* rise, 40/24, &c.; 3 *sg. pret. subj.* roos, 132/33.
Roosting, *vbl. sb.* roasting, 149/18.
Roupe. See **Reup**.
Rubrisch, *sb.* rubric, 205/8.
Rude, *adj.* rough, unmannerly, 206/8, &c.
Rudely, *adv.* roughly, in unmannerly fashion, 142/13, &c.
Runne. See under **Renne**.

S.

- Saaf**, *prep.* except, 178/9.
Sabot, *sb.* Sabbath, 130/14, &c.
Sacrament, *sb.* 117/23; *pl.* sacramentis, 117/17, &c.

- Sacramentaly, Sacramentingly**, *adv.* with observance of the Sacraments, 33/19, &c.; 24/23, &c.
- Sacramento**, *w.v.* observe, participate in, the Sacraments, 113/30.
- Sad(de)**, *adj.* grave, serious, solemn, 35/16; 56/23, &c.
- Sadly**, *adv.* gravely, seriously, 80/9, &c.
- Sadnes**, *sb.* gravity, solemnity, 98/7.
- Save wardyng**, *vbl. sb.* safeguarding, 70/22.
- Sauoure**, *sb.* relish, 176/26.
- Sawli**, *sb.* 'satisfying meal, satisfaction of appetite', 214/19. (See *N.E.D.*)
- Sawtir**, *sb.* Psalter, 140/25, &c.
- Scant**, *adv.* and *adj.* scarcely sufficient, 7/23; 23/23.
- Scateringly**, *adv.* in various places, here and there, 20/23, &c.
- Schal**, *aux. v.*; 1 *sg. pr.* schal, 4/2, &c.; 2 *sg. pr.* schalt, 17/29, &c.; 3 *sg. pr.* schal, 2/23, &c.; 2 *sg. pret.* schuldist, 159/4, &c.; 3 *sg. pret.* schulde, 3/24, &c.; 3 *pl. pret.* schulden, 5/30, &c.; schulde, 73/10, &c.; 2 *pl. pr. subj.* schulen, 24/37, &c.; 1 *pl. pret. subj.* schulde, 37/23, &c.; 3 *pl. pret. subj.* schulden, 7/21, &c.
- Schame**, *sb.* 114/23, &c.
- Schap**, *sb.* shape, 9/27.
- Schape**, *s.v.* 202/25.
- Sche**, *pers. pron.* 3 *sg. f. nom.* 71/5, &c.
- Sche[u]e**, 47/6. See Notes.
- Schewe**, *w.v.* show, 136/6, &c.; 1 *sg. pr.* schewe, 206/20; 3 *sg. pr.* schewip, 144/26, &c.; 3 *sg. pret.* schewid, 144/35; 3 *sg. pr. subj.* schewe, 135/21; *p.p.* schewid, 21/21, &c.
- Schewing**, *vbl. sb.* of above, 72/6.
- Schrift**, *sb.* 209/2.
- Schryven**, 38/5, 1 *pl. pr.* of Schryue, *s.v.*
- Science**, *sb.* knowledge, 94/12, &c.
- Scole**, *sb.* schooling, teaching, 101/17, 102/15; *pl. scolis*, 102/23.
- Se**, *s.v.* see, 14/13, &c.; 1 *sg. pr. se*, 138/26, &c.; 2 *sg. pr. seest*, 193/28; 3 *sg. pr. seep*, 17/21, &c.; 1 *pl. pr. seen*, 194/23, &c.; 2 *pl. pr. seen*, 25/20, &c.; 3 *pl. pr. seen*, 156/17, &c.; 2 *sg. imper. se*, 60/17, &c.; 1 *sg. pr. subj. se*, 172/5; 3 *sg. pr. subj. se*, 66/8; 3 *pl. pr.* subj. se, 156/16; 1 *sg. pret. se*, 9/29, &c.; 3 *sg. pret. sawe*, 25/18, &c.; 3 *pl. pret. sawen*, 25/20; *p.p.* seen, 20/15, &c.
- Seche**, *w.v.* seek, 17/3, &c.; 3 *sg. pr. sekip*, 164/30; *p.p.* souzte, 42/27, &c.
- Seching**, *vbl. sb.* of above, 43/1, &c.
- See**, *sb.* sea, 83/19.
- Seelden**, *adv.* seldom, 192/28.
- Seelder**, *adj. comp.* less frequent, 192/22.
- Se(e)me**, *w.v.* 25/5, &c.; 204/18; 3 *sg. pr. it semeþ*, 24/5, &c.; it seemeþ, 25/13, &c.
- Seeping**, *vbl. sb.* boiling, 149/18.
- Seie**, *w.v.* say, 2/8, &c.; 1 *sg. pr. seie*, 25/21, &c.; 2 *sg. pr. seist*, 22/26, &c.; 3 *sg. pr. seip*, 4/24, &c.; 1 *pl. pr. seien*, 12/28; 2 *pl. pr. seien*, 14/31, &c.; seie, 113/18; 3 *pl. pr. seyn*, 11/19; seien, 141/3; 2 *pl. imper. seie*, 114/36; 3 *sg. pret. seid*, 17/19, &c.; 1 *sg. pr. subj. seie*, 186/25, &c.; 2 *sg. pr. subj. seie*, 133/16, &c.; 3 *sg. pr. subj. seie*, 153/4; *pr. p. seiyng*, 164/28; *p.p. seid* (as *adj.*), 17/2, &c.; seide, 7/30, &c.
- Seie nai** = make denial, 201/24, &c.
- Seing, Seiying, Seyng**, *vbl. sb.* seeing, 203/1, &c.; 71/25, &c.; 74/18.
- Seint, Seynt**, 25/22, &c.; 25/13, &c.; *pl. seintis*, 29/3, &c.; seyntis, 28/27, &c.
- Sei(y)ng**, *vbl. sb.* saying, 16/16; 106/36, &c.; *pl. sei(y)ngis*, 17/25, &c.; 158/14.
- Selle**, *sb.* cell, 11/14, &c.; *pl. cellis*, 11/19.
- Sende**, *w.v.* 40/8, &c.; 3 *sg. pret. sente*, 162/22, &c.; sent, 162/17, &c.; 3 *sg. pr. subj. (as optative)* send, 5/11; *p.p. sent*, 41/4, &c.
- Sengle, Syngle**, *adj.* single, formed of one thing only, 150/9, &c.; 151/12.
- Sengli**, *adv.* 'singly', in sense of 'without support of other evidence', 21/7.
- Sentence**, *sb.* (1) judgement, opinion, 174/10. (2) meaning, sense, substance of a passage, 15/3, &c.
- Serue**, *w.v.* serve (in ordinary sense), be subordinate or subsidiary to, 17/12, &c.; 3 *sg. pr. servip*, 172/

- 18, &c.; (or *pl.*?) *serueþ*, 23/31 (see Notes); 3 *pl. pr.* *seruen*, 32/8, &c.; *pr. p.* *seruyng*, 21/33, &c.; 36/3.
- Seruyce**, *sb.* 31/30, &c.; *pl.* *seruycis*, 23/16, &c.
- Sett(e)**, *w.v.* 24/11; 6/19, &c.; 1 *sg. pr.* *sette*, 5/22, &c.; *sett*, 208/6; 3 *sg. pr.* *settip*, 57/8; 2 *pl. pr.* *setten*, 67/20; 3 *pl. pr.* *setten*, 67/25, &c.; 1 *sg. pr. subj.* *sette*, 191/2; 1 *pl. pr. subj.* *sette*, 39/6, &c.; *pr. p.* *setting*, 88/9; *p.p.* *sett*, 13/23, &c.; *sette*, 23/3, &c.; *I-sett*, 204/24; *y-sett*, 204/33; *y-sette*, 79/30, &c.
- Setting**, *vbl. sb. of above*, 189/26.
- Seueral**, *adj.* separate, 23/4, &c.
- Sick(e)**, *adj.* sick, 212/24; 212/24.
- Side**, *sb.* 5/22, &c.
- Signe**, *Sygne*, *sb.* sign, 31/26; 30/21, &c.
- Size**. See under *Se*.
- Sigt(e)**, *Sightnes*, *sb.* sight, 1/10, &c.; 180/25; 180/25.
- Sijknes**, *sb.* sickness, 77/9, &c.
- Sikir**, *adj.* sure, certain, 17/14.
- Sikirnes**, *sb.* certainty, 91/21.
- Silf**, *refl. pron.* (uninflected), self, selves, 25/8, &c.; 73/18, &c.
- Silfe**, *adj.* same, 211/6.
- Sille**, *w.v.* sell, 69/8, &c.; *p.p.* *soolde*, 50/24, &c.; *soold*, 69/22, &c.
- Siller**, *sb.* seller, 70/10.
- Simpli**, *adv.* 'simply' in the bad sense, i.e. indifferently, inadequately, 21/7.
- Singular**, *adj.* single, 7/4, &c.
- Singularly**, *adv.* separately, singly, 188/17.
- Sinowis**, *sb. pl.* nerves, 11/23.
- Sistren**, *sb. pl.* sisters, 87/12.
- [**Sitte**], *s.v.*; 3 *sg. pr.* *sittip*, 14/6, &c.; *pr. p.* *sitting*, 168/5, &c.
- Sipen**, *conj.* since, 3/7, &c.
- Sipis**, *sb. pl.* times, 205/16.
- Skile**, *sb.* reason, 23/6, &c.; *pl.* *skilis*, 12/25, &c.
- Slee**, *s.v.* slay, kill, 134/4, &c.
- Sleight**, *sb.* cunning device, 146/13; *pl.* *sleightis*, 209/20, &c.
- Slize**, *adj.* sly, 55/8, &c.
- Slippe**, *w.v.* 114/14; 3 *sg. pr.* *slippip*, 114/12.
- Slouȝpe**, **Sloupe**, *sb.* 105/15, &c.; 105/24, &c.
- Sluggy**, *adj.* sluggish, 208/3.
- Slyde**, 11/5, 3 *pl. pr. subj.* of *Slyde*, *s.v.*
- [**Smyte**], *s.v.*; 3 *sg. pr.* *smytip*, 173/17; 3 *pl. pr. subj.* (see Notes) *smyten*, 195/7.
- Sobirte**, *sb.* sobriety, 48/2, &c.
- Sodeinly**, *adv.* suddenly, 159/10, &c.
- Sodeyn**, *adj.* sudden, 173/14.
- Solempne**, *adj.* (1) famous, renowned, customary, established, 23/25, &c. (2) sacred, religious, 213/13.
- Solemp(ne)ly**, *adv.* customarily, in a 'solemn' manner (see *Solempne*), 181/26; 157/15.
- Somir**, *sb.* summer, 94/7.
- Sone**, *sb.* son, 17/23, &c.
- Soneli**, *adj.* sonlike, 37/12, &c.
- Soon(e)**, *adv.* 21/9, &c.; 123/10, &c.; *comp.* *soner*, 84/2; *sunner*, 146/8; *sup.* *sunnest*, 10/29.
- Soort**, *sb.* sort, 24/1, &c.; *pl.* *soortis*, 22/26, &c.
- Soortid**, 22/20, *p.p.* of *Soorte*, *w.v.* sort.
- Soorting**, *vbl. sb.* 23/14.
- Soop**, *sb.* truth, 22/26, &c.
- Sopers**, *sb. pl.* suppers, 195/29.
- Sorewe**, *sb.* sorrow, 33/11, &c.
- Sopeli**, *adv.* truly, 21/21, &c.
- Sown**, *sb.* sound, 9/21, &c.
- Sparclid**, 116/20, *p.p.* of *Sparcle*, *w.v.* scatter, disperse.
- Special**, *sb.* species, 151/12, &c.; *pl.* *specialis*, 18/11, &c.
- In more special, more particularly, 17/28.
- Specialte**, *sb.* state or quality of being a 'special', 151/24.
- Spedeful**, *adj.* advantageous, profitable, 28/18, &c.
- Spedelier**, *adv. comp.* more speedily, quickly, 39/8.
- Speden**, 19/1, 3 *pl. pr.* of *Spede*, *w.v. tr.* advance, hurry, expedite.
- Speeris**, *sb. pl.* spheres, 87/5.
- Speke**, *s.v.* 6/12, &c.; 3 *sg. pr.* *spekip*, 177/8; 2 *sg. imper.* *speke*, 209/18; 3 *sg. pret.* *spake*, 25/30, &c.; 2 *sg. pr. subj.* *speke*, 205/29; *p.p.* *spokun*, 4/12, &c.; *spoken*, 128/11; *spoke*, 45/37.
- Speking**, *vbl. sb. of above*, 53/31.
- Spende**, *w.v.* 71/17; *p.p.* *spent*, 51/24; *spendid*, 51/26, &c.; *spended*, 52/2; *spende*, 114/27, &c.

- Spice**, *sb.* species, 36/16, &c.; *pl.* spicis, 18/11, &c.
- Spille**, *w.v.* waste, spend unprofitably, 206/35.
- [**Spire**], *w.v.* breathe forth, create, produce; 3 *pl. pr.* spiren, 85/13, &c.; *p.p.* spirid, 85/34.
- Sprad**, 104/14, &c., *p.p.* of **Sprede**, *w.v.* spread.
- Squaymose**, *adj.* apt to produce qualms, 93/8.
- Squaymosenesse**, *sb.* squeamishness, 106/13.
- Stabilnes**, *sb.* steadiness, stability, 213/8.
- Stable**, *adj.* steady, 212/25.
- Stablid**, 74/20, &c., *p.p.* of **Stable**, *w.v.* establish.
- Startlyng**, *adj.* fitful, capricious, 213/26.
- Stedely**, *adv.* steadily, 13/29.
- Steede**. See **Stide**.
- Stele**, *s.v.* 177/29.
- Sterris**, *sb. pl.* stars, 87/4.
- Stertmele**, *adv.* by starts, by quick movements, by digressions, 211/15.
- Stid(e)**, **Steede**, **Styd(e)**, *stead*, place, 127/30; 68/7, &c.; 15/19, &c.
- Stif**, *adj.* steadfast, 206/27.
- Stify**, *adv.* steadfastly, firmly, 206/24.
- Sti(3)e**, *w.v. (orig. s.)* mount, 86/10; 3 *sg. pret.* sti3ed, 5/10, &c.; stied, 88/9.
- Stille**, **Stylle**, *adj.* quiet, 160/2; 160/12.
- To be stille = to hold one's peace, 160/2.
- Stillid**, 138/17, 138/18, *p.p.* of **Stille**, *w.v.* still, pacify, make quiet.
- Stire**, *w.v.* urge, incite, stir up (to do a thing), 114/19; 3 *sg. pr.* stirip, 17/3; *p.p.* stirid, 122/3.
- Stonde**, *s.v.* stand, 7/23, &c.; 3 *sg. pr.* stondip, 38/20, &c.; 1 *pl. pr.* stonden, 98/28; 3 *pl. pr.* stonden, 78/10, &c.; stondip, 77/6, 78/17 (1 see p. 77, note 5) 113/19; 1 *pl. pr. subj.* stonde, 98/25; *pr. p.* standing, 15/18, &c.
- Stonden in**, 3 *pl. pr.* 58/16 = strive, endeavour.
- Stoon**, *sb.* stone, 124/10, &c.
- Streitli**, **Streitly**, *adv.* strictly, narrowly, 192/34; 21/13.
- Streit**, *adj.* strict, narrow, 52/12.
- Strenger**. See under **Strong**.
- Strengpe**, *w.v.* strengthen, 213/29; *p.p.* strengpid, 214/28, &c.
- Strengpe**, *sb.* 116/5, &c.; *pl.* strengpis, 36/21.
- Strong**, *adj.* 201/6; *comp.* stronger, 107/9.
- Stryue**, 44/12; 3 *pl. pr. subj.* of **Stryue**, *s.v.*
- Styd(e)**. See **Stid(e)**.
- Stylle**. See **Stille**.
- Sugettis**, *sb. pl.* subjects, 78/28, &c.
- Sum**, *adj.* some, 25/35, &c.
- Sunner**. See under **Soon**.
- Sunnest**. See under **Soon**.
- Superflue**, *adj.* superfluous, 68/19, &c.
- Sutel**, **Sutil**, *adj.* subtle, 55/8, &c.; 7/21, &c.
- Sweetlier**, *adv. comp.* more sweetly, 6/29.
- Swenge**, *sb.* scourge, 167/16.
- Swere**, *s.v.* 126/31; 1 *pl. pr.* sweren, 126/33; *p.p.* (as *adj.*) swoorn, 189/14, &c.
- Swete**, *adj.* sweet, 203/16, &c.; *comp.* swetter, 203/28; swettir, 205/11.
- Swete**, 212/16, 2 *sg. pr. subj.* of **Swete**, *w.v.* sweat.
- Sydir**, *sb.* 137/22.
- Symonier**, *sb.* one who practises simony, 69/7, &c.
- Sympilte**, *sb.* simplicity, ignorance, 44/26.
- Syngle**. See **Sengle**.
- Synne**, *sb.* 209/4, &c.; *pl.* synnis, 209/10; synnys, 209/16, &c.

T.

- Taast**, *sb.* 2/8, &c.
- Taastyng**, *vbl. sb.* 11/22, &c.
- Table**, *sb.* 113/8; *pl.* tablis, 113/13, &c.
- Tabling**, *vbl. sb.* tabulating, 23/36.
- Take**, *s.v.* 1/11, &c.; 1 *sg. pr.* take, 197/31; 2 *sg. pr.* takist, 61/15; 3 *sg. pr.* takip, 51/12, &c.; 2 *pl. pr.* take, 183/22; 2 *sg. imper.* take, 101/15, &c.; 2 *sg. pret.* tokist, 167/13; 3 *sg. pret.* took, 104/10; 3 *sg. pr. subj.* take, 54/14, &c.; 1 *pl. pr. subj.* take, 88/29, &c.; *pr. p.* taking, 81/16, &c.; *p.p.* takun, 23/18, &c.; taken, 145/19, &c.; take, 17/18, &c.; y-takun, 167/22, &c.
- Taking**, *vbl. sb.* of above, 57/19, &c.; 74/13 (see footnote).

Talage, *sb.* tax, subsidy, 76/22.
 Talke, *w.v.* 132/19.
 Tariale, *adj.* apt to be made to tarry, 193/23.
 Tariyngli, *adv.* tardily, with delay, 1/6.
 Tarye, *w.v.* (1) (*a*) *intr.* delay, 194/34, &c.; 2 *sg. pr. subj.* tarye, 208/18; *p.p.* taried, 208/22. (*b*) *tr.* hinder; *p.p.* taried, 193/15. (2) provoke, irritate, 208/36.
 Teche, *w.v.* 21/16, &c.; 1 *sg. pr.* teche, 6/21, &c.; 2 *pl. pr.* techen, 177/32, &c.; 3 *pl. pr.* techen, 116/30; 2 *pl. imper.* teche, 138/22; 3 *sg. pret.* tauzte, 35/18, &c.; tauzt, 166/6, &c.; 2 *pl. pret.* tauzt, 202/20; tauzte, 191/6; 3 *pl. pret.* tauzten, 166/23, &c.; 1 *sg. pr. subj.* teche, 178/18, &c.; 3 *sg. pret. subj.* tauzt, 178/27, &c.; *pr. p.* teching, 81/6, &c.; *p.p.* tauzt, 2/27, &c.; tauzte, 78/5, &c.
 Teching, *vbl. sb.* of above, 72/1, &c.
 Tediose, *adj.* 24/3, &c.
 Tere, *s.v.* tear, 160/7.
 Time. See Tyme.
 Tising, *vbl. sb.* enticing, 55/9.
 Title, *sb.* 187/9, 124/18; *pl.* titlis, 124/15, where see footnote.
 To gedir, To gider(e), *adv.* together, 113/20; 17/7, &c.
 Tokene, Tokun, *sb.* 35/24, &c.; 33/5.
 Tolling, *vbl. sb.* alluring, enticing, drawing, 133/31.
 To morewe, *sb.* 186/26, &c.
 Toolde, 107/34, &c., *p.p.* of Telle, *w.v.*
 Traueyl, *sb.* toil, 92/24.
 Traueyling, 115/15, *pr. p.* of Traueyle, *w.v. tr.* make to travail, toil.
 Treti(ce), *sb.* treatise, division of a book, 6/20; 15/27, &c.; *pl.* treticis, 165/15.
 Troup(e), 'Trowpe, Troup(e), *sb.* 22/17, &c.; 181/10, &c.; 39/11, &c.; *pl.* treupis, 14/17, &c.; trowpis, 181/10, &c.; troupis, 2/28, &c.
 Trowe, *adj.* 19/22, &c.
 Trewly, *adv.* 21/32, &c.
 Trifiose, *adj.* trifling, 190/22.
 Tropologies, *sb. pl.* rhetorical modes of speech, especially in allegorical interpretation of scripture, 107/11.

Troubleable, *adj.* apt to be troubled, 53/11.
 Troup(e). See Treup(e).
 Trowe, *w.v.* believe, trust, 123/23, &c.; 1 *sg. pr.* trowe, 21/6, &c.; 3 *sg. pr.* trowip, 206/8; 1 *pl. pr.* trowen, 65/25; 3 *pl. pr.* trowen, 131/22; *p.p.* trowid, 66/11, &c.
 Tung(e), *sb.* 30/21, &c.; 172/28, &c.
 Tweien, Tweine, Tweyn(e), *pron.* and *num. adj.* two, 17/16; 113/7; 26/29, &c.; 151/34, &c.; 157/24.
 Twies, *adv.* twice, 194/2, &c.
 Two, *num. adj.* 113/11, &c.
 Tyme, *sb.* 54/30, &c.; *pl.* tymes, 114/26, &c.
 Into tymes = until, 7/5, &c.
 Tymeli, *adj.* and *adv.* at the same time, keeping time, 180/30; 180/31.
 Tysip, 172/8, 3 *sg. pr.* of Tise, *w.v.* entice.

p.

panke, *w.v.* 56/30, &c.; 1 *sg. pr.* pank, 4/6; panke, 93/19, &c.; *p.p.* y-pankid, 80/12.
 Pan(ne), (1) *conj.* then, 55/21, &c.; (2) *adv.* then, 45/34, &c.
 pat, (1) *demons. pron.* that, 25/8, &c.; *pl.* (also as *demons. adj.*) po(o); those, 60/7, &c.; 88/15; 5/8, &c.; 31/30, &c. Note position: 'in her þe wordis', 25/23. (2) *relative pron.* 119/16, &c. (3) *conj.* that, in order that, so that, 25/14, &c.
 pe(e), *pers. pron.* 2 *sg. acc.* and *dat.*, 119/16, &c.; 120/6, &c.
 pe(e)ft, *sb.* theft, 134/6; 136/25.
 pefe, *sb.* thief, 193/31, &c.
 pei, *pers. pron.* 3 *pl. nom.* (all genders), 1/14, &c.
 [penke], *w.v.* think; 3 *sg. pr.* penkip, 164/32; *p.p.* pouzt, 54/22, &c.
 penking, *vbl. sb.* of above, thinking, 84/29, &c.
 pese. See under pis.
 pilk(e), *demons. adj.* and *pron.* the same, that, 149/5, &c.; 2/23, &c.; 12/28, &c.; *pl.* (demons. adj. only) pilk(e), those, 17/13, &c.; 173/12, &c.
 pi(n), py(n), pyne, *pers. pron.* 2 *sg. gen.* thy, thine, 25/7; 163/26; 163/26; 128/24; 128/19, &c.

[pinke], *impers. v.* seem; 3 *sg. pr.* me pinkith, it seems to me, 26/24, &c.

pis, demons. adj. and pron. 2/5, &c.; 7/24, &c.; *pl. pese*, 2/4, &c.; 177/25, &c.; *pis*, 7/18, &c.

po(o). See under *pat*.

poru3, prep. through, 28/3, &c.

pou, pers. pron. 2 *sg. nom.* 22/26, &c.

pousindis, sb. pl. 119/25, &c.

praldom, sb. bondage, servitude, 119/18.

pridde, num. adj. third, 17/25, &c.

pries, adv. thrice, three times, 23/34, &c.

[*prowe*], *s.v.*; 3 *pl. pr.* *prowen*, 142/16; *p.p. prou3e*, 88/17; *prowen*, 167/15; *prowe*, 147/13.

U, V.

Vanysche, w.v. 13/37.

Vauntagis, sb. pl. 94/28, &c.

Venging, vbl. sb. avenging, 195/8.

Verified, 80/22, p.p. of Verify, w.v. prove to be true, establish, confirm.

Verri, Verry, adj. true, 168/29, &c.; 120/3, &c.

Verrili, adv. truly, 20/12, &c.

Vertu, sb. 17/30, &c.; *pl. virtues*, 19/24, &c.

Vertuose, adj. 17/4, &c.

Vilonye, sb. disgrace, dishonour, 92/26, &c.

Vilonyed, 126/30, p.p. of Vilonye, w.v. disgrace.

Vinose, Vynose, adj. 15/22; 74/5.

Unablenes, sb. inability, 55/11.

Unaccordingly, adv. inconsistently, 21/13.

Unazendressabli, adv. obstinately, with refusal to be directed, 160/10.

Unazenseiabili, adv. incontrovertibly, too clearly to be called in question, 16/34.

Unattendaunce, sb. inattention, 82/7.

Unauisidnes, sb. inattention, carelessness, 4/1.

Unbroking, vbl. sb. unbroking, want of enjoyment, 159/11.

Uncharite, sb. want of charity, 6/32.

Unclennes, sb. impurity, 50/14, &c.

Uncraftiose, adj. unskilful, 24/4, &c.

Uncurtisie, sb. want of courtesy, 7/3.

Undeuocioun, sb. want of devotion, 6/32.

Undirnymyng, vbl. sb. blaming, 72/14.

Undirstonde, s.v. understand, 17/29 &c.; 2 *sg. pr.* *vndirstondist*, 146/23; 3 *sg. pr.* *vndirstondip*, 172/33, &c.; 3 *pl. pr.* *vndirstonden*, 199/2, &c.; 3 *sg. pret.* *vndirstode*, 26/12; 3 *sg. pret. subj.* *vndirstode*, 26/11, &c.; *p.p.* *vndirstonden*, 124/8, &c.; *vndirstonde*, 1/15, &c.

Undirstondyng, vbl. sb. of above, understanding, 5/7, &c.

Undiscrecioun, sb. want of discretion, of discrimination, 7/3.

Undiscreet, adj. indiscreet, 4/8, &c.

Undoan, 15/13, &c., p.p. of Undo, pret. pr. v.

Unese, sb. uneasiness, 68/14.

Unformal, adj. wanting in due form or method, not methodical, 24/4.

Ungood, adj. wrong, not good, 12/37.

Unknownen, p.p. (as adj.) 96/18.

Unknowlechild, p.p. (as adj.) unacknowledged, 96/18.

Unkunnyng, sb. ignorance, 77/4; 94/5 (see under *Kunnyng*.)

Unleeful, adj. unlawful, 69/1, &c.

Unlosabli, adv. immovably, 214/6.

Unlusti, Unlusty, adj. unpleasant, giving no pleasure, 11/28; 24/3, &c.

Unmesurable, adv. immeasurably, 85/5.

Unnepis, adv. with difficulty, hardly, 102/25.

Unnobilte, sb. want of nobility in nature or character, 33/7, &c.

Unobeie, w.v. disobey, 208/37.

Unpacience, sb. impatience, 66/25, &c.

Unpees, sb. want of peace, 68/11.

Unpertinent, adj. not pertinent, 206/30.

Unprovid, p.p. (as adj.) unchallenged, 7/23.

Unquyke, adj. not quick or lively, slow, 208/3.

Unrebukid, p.p. (as adj.) unrebuked, 7/24.

Unredili, adv. awkwardly, 142/13.

Unscapeable, adj. not to be escaped, 95/14.

Unsett, p.p. (as adj.) not set, not placed, not appointed, 138/17, &c.

Unskilful, adj. unreasonable, 94/14.

Unsoilably, *adv.* unanswerably, 141/15.

Unsufficient, (1) *adj.* insufficient, inadequate, 74/9, &c. (2) *sb.* insufficiency, 82/25.

Untaught, *p.p.* (as *adj.*) untaught, 6/9.

Untobepouztvpon, *p.p.* (as *adj.*) 161/5.

Untrewe, *adj.* untrue, 16/33, &c.

Untroupe, **Untrowpe**, *sb.* untruth, 5/6, &c.; 81/9.

Unpenkable, *adj.* unthinkable, 84/27, &c.

Unwaar, *adj.* unwary, 94/18.

Unworschip, *w.v.* dishonour, 208/37; *p.p.* **vnworschipid**, 126/30.

Unwritun, *p.p.* (as *adj.*) unwritten, 6/9.

Voidid, 165/3, *p.p.* of **Voide**, *w.v.* empty, make void, make to fail.

Volupte, *sb.* voluptuousness, excess of pleasure, 48/1.

Us, *pers. pron.* 1 *pl. acc.* and *dat.* 24/21, &c.; 115/5, &c.

Useri, **Usure**, *sb.* usury, 68/26; 69/4, &c.

Uttir, *adj.* outer, 50/5, &c.

Uttre, *w.v.* 6/13.

Vynose. See **Vinose**.

W.

Waar, *adj.* wary, 106/36, &c.

Wa(a)rnes, *sb.* caution, wariness, 30/10; 100/22, &c.

Wa(i)schip, 34/18, 34/19, 3 *sg. pr.* of **Wa(i)sche**, *w.v.* wash.

Waite, *w.v.* watch, look for, observe, expect, look forward to, 40/7, &c.; 2 *sg. pr. subj.* **waite**, 108/4.

Waiting, *vbl. sb.* of *above*, 95/16.

Waking, *vbl. sb.* watching, 98/24, &c.

Wanhope, *sb.* despair, 92/25.

Wantoun, **Wantowne**, *adj.* unrestrained, 53/32; 73/22; 147/17.

Warde, *sb.* outworks of a castle, 50/5, &c.

Warde, *w.v.* guard, 100/1.

Wardying, *vbl. sb.* of *above*, 70/22.

We, *pers. pron.* 1 *pl. nom.* 26/3, &c.

We(e)l, *adv.* well, 49/12, &c.; 43/35, &c.

Weene, 80/18, &c., 1 *sg. pr.* of **Weene**, *w.v.* think.

We(e)rne, *w.v.* forbid, refuse, warn against, prevent, 73/21, &c.; 1 *sg. pr.* **weerne**, 135/11; 3 *sg. pr.*

weernyp, 58/10; **werne**, 15/13; 3 *sg. pr. subj.* **weerne**, 135/12.

We(e)rnyng, *vbl. sb.* of *above*, refusal, forbidding, 51/22, &c.; 51/32, &c.

Weie, *sb.* way, 4/20, &c.; *pl.* **weies**, 148/12, &c.

Weie, **Weye**, *w.v.* weigh, 58/30, &c.; 59/35, &c.; 1 *pl. pr. subj.* **weie**, 26/3, &c.

Weifere, *sb.* companion in travel, 89/20.

Wel. See **We(e)l**.

Were, *s.v.* (*orig. w.*) wear, 152/36.

Werk, *sb.* 128/23, &c.; *pl.* **werkis**, 128/20, &c.

Werne. See under **We(e)rne**.

Weye. See **Weie**.

Whanne, *conj.* when, 5/8, &c.

Whennes, *adv.* whence, 130/33.

Wher, *sb.* situation, place, 92/16.

Where, *conj.* 156/16, &c.

Wherefore, *conj.* wherefore, therefore, 131/21, 203/3, &c.

Whi(3)tnes, *sb.* whiteness, 151/17, &c.; 10/6, &c.

Wiccheecraft, *sb.* witchcraft, 79/7, &c.

Wijder, *adv. comp.* wider, 135/7.

Wijf, *sb.* wife, 42/27, &c.

Wijlde, *adj.* wild, 195/33.

Wijle, *sb.* trick, artifice, 8/7.

Wijsdom, *sb.* wisdom, 104/19, &c.

Wijt, *sb.* punishment, 46/29, &c.

Willi, *adv.* willingly, 71/21.

[**Wille**] (= O.E. *willan*), **A.** (1) *princ.*

v. tr. wish, desire. (2) *princ. v.*

intr. be willing. **B. aux. v.** de-

noting future tense, determination,

wish, desire, propensity, &c. 1 *sg. pr.*

wole, 7/7, 6/17, &c.; **wil**, 184/35;

2 *sg. pr.* **wolte**, 165/33, &c.; 3 *sg.*

pr. **wole**, 9/4, 3/14, &c.; 1 *pl. pr.*

wolen, 38/21; 3 *pl. pr.* **wolen**,

3/5, &c.; **wollen**, 46/4; 3 *sg. pret.*

wolde, 24/2, &c.; 2 *sg. pr. subj.*

wille, 211/16; 3 *sg. pr. subj.*

wole, 48/24; 3 *pl. pr. subj.* **wole**,

148/10, &c.; 1 *sg. pret. subj.*

wolde, 187/7, &c.; (as *optative*)

wolde = would, 54/23, 214/12,

&c.; 1 *pl. pret. subj.* **wolde**, 40/1.

Wil(le) (= O.E. *willian*), *w.v. tr.*

and *intr.* desire, wish, will, 27/3,

&c.; 66/26; 3 *sg. pr.* **willip**, 170/

25, &c.; 1 *pl. pr.* (1) **wil ip**, 61/1

(see footnote); 1 *pl. pr. subj.* **wille**,

63/9; *pr. p.* **willing**, 56/9, &c.;

p.p. **willid**, 113/1.

- Willi, Willy, adj.** willing, 131/28; 77/19.
- Willing, vbl. sb.** 113/1, &c.
- Wirche, Worsche, Wyrche, w.v.** work, 13/3, &c.; 30/25, &c.; 99/1, &c.; 3 *sg. pr.* worchip, 8/24, &c.; 1 *pl. pr.* wirche, 111/30; 2 *sg. imper.* wirche, 101/18; 3 *sg. pr. subj.* worche, 46/13; wirch, 57/9; wirche, 57/12; 3 *sg. pret.* wrouȝte, 90/18; *pr. p.* worching, 173/3, &c.; *p.p.* wrouȝt, 32/21, &c.
- Wircher, sb.** worker, 57/15.
- Wirching, Worching, vbl. sb.** working, 99/24; 17/5, &c.; *pl.* wirchingis, 13/3, &c.; worchingis, 29/2, &c.
- Wise, sb.** fashion, manner, 11/12, &c.
- Wite, pret. pr. v.** know, 3/14, &c.; 116/29, &c.; 1 *sg. pr.* wote, 7/20, &c.; 2 *sg. imper.* wite, 84/3; witte, 212/21; 1 *pl. pr.* witen, 130/33; 3 *pl. pr. subj.* wite, 5/24; *pr. p.* witing, 174/18.
- Wipoute, prep.** (1) outside of, 135/34, &c. (2) without, destitute of, 154/30, &c.
- Witing, vbl. sb.** knowing, knowledge, 87/1, &c.
- Witt, sb.** (1) knowledge, good sense, 2/23, &c. (2) one of the five senses, outward or inward, 10/5, &c.; *pl.* wittis, 9/24, &c.
- Witti, Witty, adj.** (1) related to the wits or senses, 12/37, &c. (2) learned, possessed of wisdom, 141/10; 141/11, &c.
- Wittingli, Wityngly, adv.** knowingly, 192/35; 174/17.
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- Wolle, sb.** wool, 152/37.
- Womman, sb.** 175/9, &c.; *pl.* women, 196/13, &c.
- Wondirly, adv.** wonderfully, 153/23.
- [Wone], w.v.** dwell, be accustomed; 2 *sg. pr. subj.* wone, 101/20; *p.p.* (as *adj.*) woned, 20/36, &c.
- Wones, sb. pl.** customs, 160/15.
- Wood, adj.** mad, 208/36.
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- Worching.** See **Wirching**.
- Word(e), sb.** 33/6, &c.; 38/22, &c.; *pl.* wordis, 17/19, &c.
- Worldlihode, sb.** 'worldliness' in sense of reasonable attitude towards worldly things, 22/14, &c.
- Worldly, adv.** with a reasonable attitude towards worldly things, 21/36, &c.
- Worschip(e), w.v.** 32/15, &c.; 113/30, &c.; 2 *sg. imper.* worschip, 133/24, &c.; 3 *pl. pret.* worschipiden, 126/15, &c.; 3 *sg. pr. subj.* worschip, 121/17; 2 *pl. pr. subj.* worschipe, 124/16, &c.; *p.p.* worsechipid, 124/19, &c.
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- Worschippingly, adv.** 24/23, &c.
- Wote.** See under **Wite**.
- Woun, 11/23, p.p.** of **Weue, s.v.** weave.
- Wrasting, Wrestyng, vbl. sb.** wrestling, 140/27; 142/26.
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- Wynnyng, vbl. sb.** of above, gain, winning, 75/14, &c.
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Y.

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- Ynke, sb.** ink, 4/12, &c.
- Ynneforp, adv.** within, 32/17, &c.
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- Ynuytacioun, sb.** invitation, 95/15.
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ERRATA

Page 2, footnote 4, l. 4. Read *Cicestrensis* instead of *Cisestrensis*.

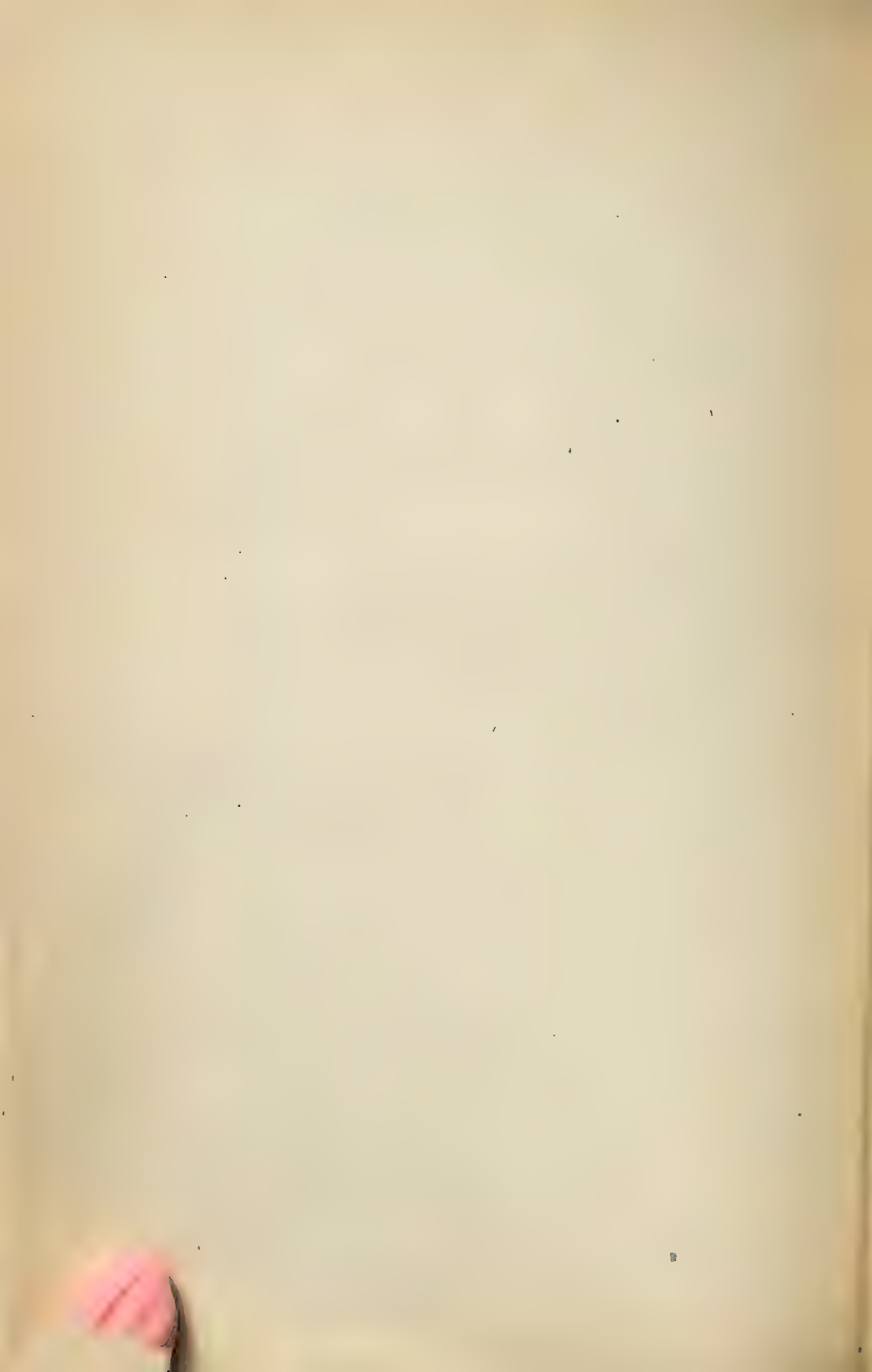
„ 41, l. 14. Read comma after *fynaly*.

„ 73, l. 18. Delete comma after *leiser*, and insert comma after *labouris*.

„ 118, footnote 6, l. 5. Read *Moses'* instead of *Moyses*.

„ 162, l. 24. Delete comma after second *sufficient*.

„ 183, ll. 12 and 14. Substitute dashes for comma after *unsufficient*
(l. 12) and for full-stop after *unsufficient* (l. 14).



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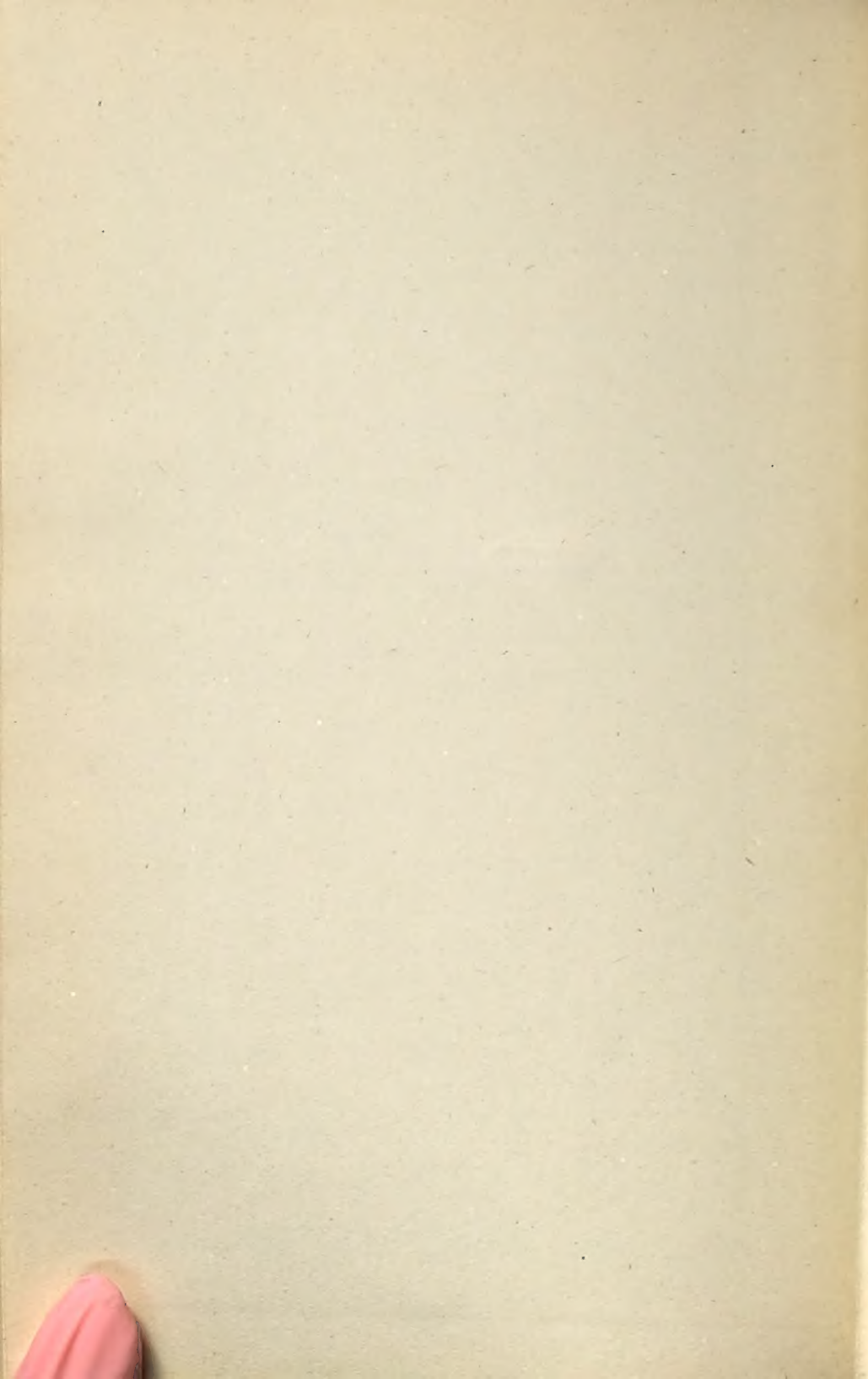
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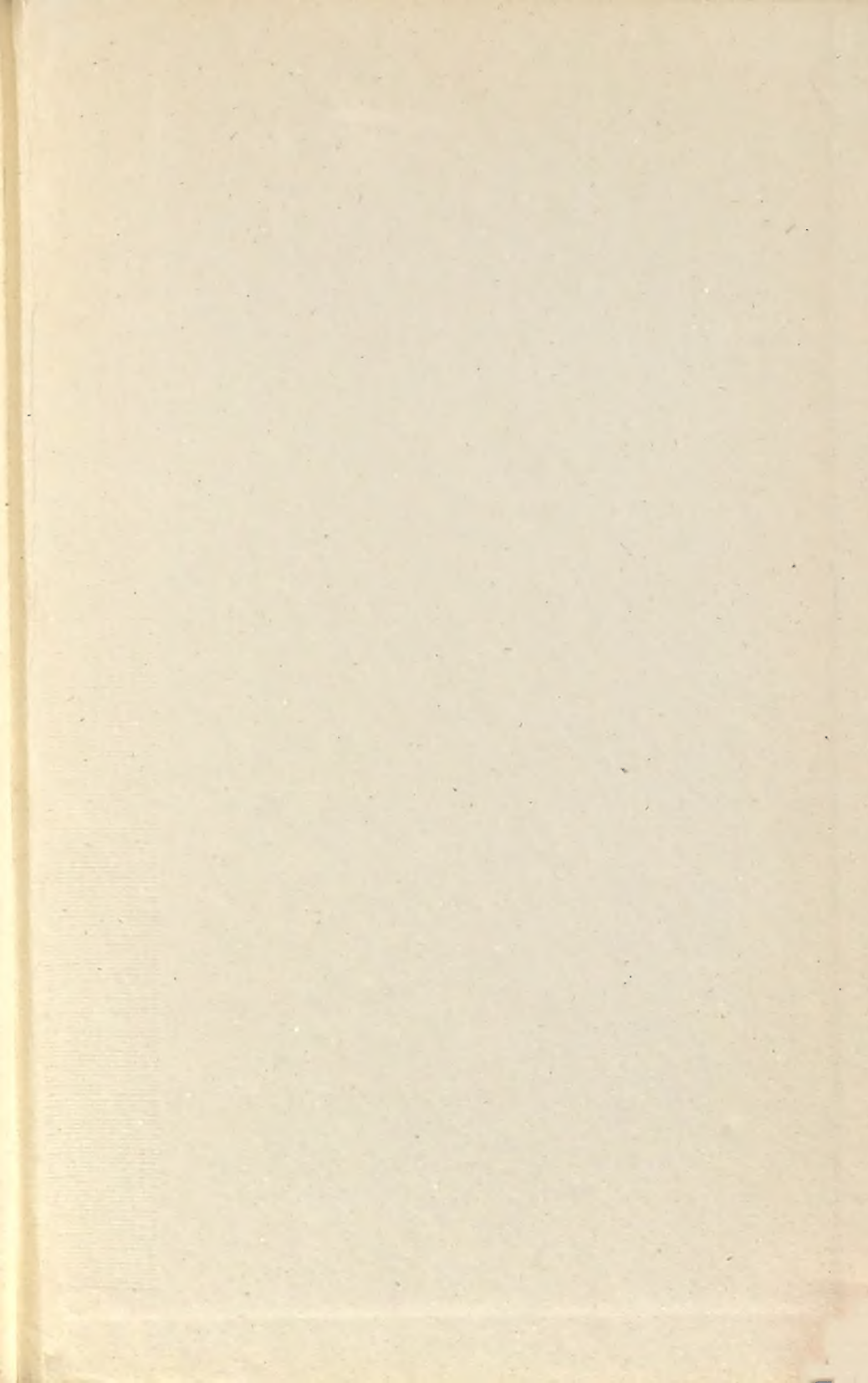
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December 1920.

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